

THE JOURNAL  
OF THE MOSCOW  
Patriarchate



THE SMOLENSK ICON OF THE MOTHER OF GOD "HODEGETRIA"

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1984

# THE JOURNAL OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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## CONGRATULATORY TELEGRAMS TO THE PRIMATES OF ORTHODOX CHURCHES

To His Holiness GERMAN, Patriarch of Serbia

*Belgrade, Yugoslavia*

I cordially congratulate Your Holiness on your name-day. I prayerfully wish you to continue your blessed patriarchal ministry in good health and prosperity for the glory of Holy Orthodoxy. With brotherly love in Risen Christ,

+PIMEN, Patriarch of Moscow and All Russia

May 23, 1984

\* \* \*

Congratulations to the Primate of the Serbian Orthodox Church on his name-day were also extended by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

To His Beatitude Patriarch JUSTIN of Romania

*Bucharest, Romania*

I warmly congratulate Your Beatitude on your name-day. May the Almighty Lord grant you an abundance of spiritual and bodily strength and Heavenly assistance in your primatial ministry for many years to come to the glory of the Holy Church.

With invariable love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

May 30, 1984

Congratulations to the Primate of the Romanian Orthodox Church were also sent by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

To His Beatitude DOROTEJ, Metropolitan of Prague  
and All Czechoslovakia

*Prague, CSSR*

I warmly congratulate Your Beatitude on your name-day. Sharing your spiritual joy, I prayerfully ask the Chief Shepherd our Lord Jesus Christ to give you good health, many years of life and His Heavenly assistance in your apostolic ministry to the glory of God.

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

June 4, 1984

Congratulations to the Primate of the Czechoslovak Orthodox Church were also sent by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

# JUBILEE CONGRATULATIONS TO HIERARCHS

To Archbishop VASILY of Brussels and Belgium

*Brussels, Belgium*

On the occasion of the 25th anniversary of your acceptance of hierarchal grace, I send to Your Eminence warm congratulations and best wishes. In acknowledgement of your zealous service of the Holy Church, your faithfulness to the Moscow Patriarchal Throne and on the occasion of this anniversary I deem it fair to award you the Order of St. Sergiy of Radonezh, 2nd Class.

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

June 14, 1984

To Metropolitan ANTONIY of Surozh

*London, Great Britain*

I warmly congratulate Your Eminence on your 70th birthday. May the Lord strengthen you and prolong for many years your faithful arch-pastoral service for the salvation of your God-loving flock and for the glory of the Holy Church of Christ. With constant brotherly love in the Lord for you, dear Vladyka,

+PIMEN, Patriarch of Moscow and All Russia

June 18, 1984

Archbishop Vasiliy of Brussels and Belgium and Metropolitan Antoniy of Surozh were also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

## Remarkable Event in the Life of the Autonomous Church of Finland

To His Eminence Archbishop PAUL of Karelia and All Finland

*Kuopio, Finland*

I warmly congratulate Your Eminence on the remarkable event in the life of the Orthodox Church of Finland—the consecration of Bishop Tikhon of Joensuu, and ask you to convey to him my patriarchal greetings and prayerful good wishes. May Christ the Chief Shepherd bless his hierarchal service.

With constant love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

June 8, 1984

To His Grace Bishop TIKHON

*Joensuu, Finland*

On the occasion of your election to the vacant Joensuu See I warmly congratulate Your Grace on your episcopal consecration. I wish you the most generous help of the Lord in your archpastoral service of the Church of God for the salvation of your Orthodox flock.

With brotherly love in Christ,

Metropolitan FILARET of Minsk and Byelorussia,  
Head of the Department of External Church Relations

June 4, 1984

# Minister for Foreign Affairs of Australia in the Trinity-St. Sergiy Lavra

Minister for Foreign Affairs of Australia W. J. Hayden who stayed in our country on an official visit at the invitation of the Soviet Government visited the Trinity-St. Sergiy Lavra on May 28, 1984.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia the guest was met at the Lavra by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, together with Archimandrite Aleksiy, father superior of the Lavra, and representatives of the Moscow Theological Academy and Seminary. Participating in the meeting was also V. S. Volodin, Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers.

Minister W. J. Hayden, his wife and the officials who accompanied them saw

the old cathedrals of the Lavra, visited the Moscow Theological Academy and Seminary where they were greeted by Prof. Dr. Archbishop Pitirim of Volokolamsk on behalf of the rector and the faculty. The guests visited the Church Archaeological Museum and got acquainted with the teaching methods at the theological schools.

Metropolitan Filaret gave a dinner in honour of the guests at the patriarchal chambers on behalf of His Holiness the Patriarch. W. J. Hayden and Metropolitan Filaret exchanged speeches. Present at the dinner were Archbishop Pitirim and representatives of the Moscow Theological Academy, as well as the officials who accompanied the minister Ambassador of the USSR in Australia E. M. Samoteikin, Ambassador of Australia in the USSR E. R. Pocock, and V. S. Volodin.

## PATRIARCHAL AWARDS

On the occasion of the Holy Easter 1984 His Holiness Patriarch Pimen of Moscow and All Russia granted the following awards to clerics and laymen of the exarchates, patriarchal parishes, podvoryes and representations abroad:

### **the Order of St. Vladimir, 2nd Class, to:**

— Archimandrite Vladimir Ikim, Rector of the Russian Orthodox Church Podvorye in Karlovy Vary;

### **the Order of St. Vladimir, 3rd Class, to:**

— Father Vladimir Bashkirov, Rector of the Church of Sts. Constantine and Helena in Tegel (Berlin);

— Nikon Endo Tomio, a parishioner of the Patriarchal Podvorye in Tokyo (in connection with his 80th birthday);

— Anna-Inga Fink, the warden and precentor of the Church of St. Simeon of the Mountain of Wonders in Dresden;

### **the Order of St. Sergiy of Radonezh, 3rd Class, to:**

— Archimandrite Panteleimon Dolganov, Head of the Russian Orthodox Mission in Jerusalem;

— Archimandrite Ieremia Alyokhin, Father Superior of the St. Panteleimon Russian Monastery on Mount Athos;

— Archpriest Pavel Krasnotsvetov, Dean of St. Nicholas Cathedral Church in Vienna;

— Archpriest Petr Raina, acting Dean of the St. Nicholas Cathedral in San Francisco;

— S. G. Rimkait, the warden of Sts. Constantine and Helena Church in Tegel;

### **a mitre to:**

— Archpriest Ioakim Babinets, Rector of the Church of St. Sergiy of Radonezh in Budapest;

— Archpriest Stefan Gladyschuk, Rector of the Church of St. Simeon of the Mountain of Wonders in Dresden;

**an ornamented cross** — to Archpriest Stefan Kashuba, deputy representative of the Russian Orthodox Church to the Patriarch of Antioch, Dean of the Russian Orthodox Church Podvorye in Beirut;

**a palitsa** — to Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the Christian Peace Conference in Prague;

**Father** Sergiy Kiselyov, Secretary of the Representation of the Russian Orthodox Church to the World Council of Churches in Geneva, was raised to **the rank of archpriest**;

**a pectoral cross** — to Father Aleksiy Voogd of The Hague Diocese;

**a kamelaukion** was granted to Father Ioann Nagaya, of the Patriarchal Podvorye in Tokyo;

**the right to wear a double orarion** was granted to Deacon Gotfried Reinhard, of the Church of St. Simeon of the Mountain of Wonders Dresden.

\* \* \*

Awards were presented to the clerics and laymen of the Patriarchal Parishes in the USA and of the Patriarchal Parishes in Canada:

### **a mitre to:**

— Archpriest Nikonor Shimko, of the Patriarchal Parishes in Canada;  
— Archpriest Basil Carpelenia, Rector of the Church of St. Innokentiy of Irkutsk in Detroit, USA;

an **ornamented cross** to:

— Archpriest Vincent Saverino, Rector of Church of St. Michael in Philadelphia, superintendent dean of the parishes in Eastern Pennsylvania and Maryland, USA;

— Archpriest Emil Minković, Rector of the Church of Sts. Peter and Paul in Elizabeth, USA;

**a palitsa** — to Archpriest Mark Odel, Rector of the Trinity Church in Baltimore, USA;

the following were raised to the rank of archpriest:

— Father Michael Saint Andrew, Rector of the Church of St. Elijah the Prophet in Battle Creek, USA;

— Father John Kassatkin, Rector of the Church of the Exaltation of the Holy Cross of Our Lord in Hacketstown, USA;

— Father Basil Maicek, Rector of the Church of the Three Holy Hierarchs in Garfield, USA;

**a pectoral cross was granted** to Father Matthew Seeforce, Rector of the St. Andrew Church in East Lancing, assistant superintendent dean of the Central States, USA;

a **kamelaukion** to:

— Father Timothy Barna, Rector of St. Nicholas Church in Chester, USA;

— Father Alexander Golubov, Rector of Sts. Peter and Paul Church in Scranton, USA;

an **epigonation** to:

— Father Stephen Janos, Rector of St. Nicholas Church in Wilkes-Barre, USA;

— Father Paul Waters, Rector of the Dormition Church in Beneld, USA;

the **Order of St. Vladimir, 3rd Class**, to:

— Archpriest Michael Barna, Rector of St. Michael Church in Detroit, USA;

— Vladimir Mikhailovich Shack, secretary for finances of the Church of the Three Holy Hierarchs in Garfield, USA;

the **Order of St. Sergiy of Radonezh, 2nd Class** — to John (Ivan Andreyevich) Opuda, chairman of the council of the Church of the Three Holy Hierarchs in Garfield, USA;

the **Order of St. Sergiy of Radonezh, 3rd Class**, to:

— Archpriest Roman Merlos, Rector of the Church of the Kazan Icon of the Mother of God in San Diego, USA;

— Archpriest Alexander Kabashar, Rector of Sts. Peter and Paul Church in Manchester, USA;

— Daniil Petrovich Sudo, treasurer of the Church of the Three Holy Hierarchs in Garfield, USA;

— Olga Greece, President of the Women's Club of the St. Michael Parish in Detroit, USA;

— Rousell Masura, member of the Preparatory Commission for the Congress of the Patriarchal Parishes, USA;

the **Medal of St. Sergiy of Radonezh, 2nd Class**, to:

— Olga Ivanovna Opuda, member of the commission for the construction of the Church of the Three Holy Hierarchs in Garfield, USA;

— Justina Kherchyck, oikonomos of the si-

sterhood of the St. Michael Parish in Detroit, USA;

an **ornamented cross was presented by His Holiness as a gift to:**

— Archpriest Feodor Kovalchuk, Rector of the Church of the Nativity of Christ in Youngstown, superintendent dean of the Central States, USA;

— Archpriest Dennis Hayriliak, Rector of Sts. Peter and Paul Church in Passaic, superintendent dean of the churches in New York and New Jersey, USA;

— Archpriest Basil Kreichik, Rector of St. Nicholas Church in Bayonne, USA;

— Archpriest David Abramtsev, of the Church of the Three Holy Hierarchs in Garfield, USA.

\* \* \*

In connection with the consecration of the St. Nicholas Cathedral Church in Vienna after the restoration and on the occasion of the Holy Easter, awards were presented:

the **Order of St. Sergiy of Radonezh, 3rd Class** — to the warden of the cathedral, Ivan Mikhailovich Komeko;

the **Medal of St. Sergiy of Radonezh, 1st Class**, to: Archpriest Chrysostom Pynenburg, Psalm-Reader Viktor Shilovsky, Precentor Johann Rumpel, Sister Ermionia, hypodeacons — Basil Valter, Gregory Hohloher, Andrew Löfller; Olga Andreyevna Razumovskaya, Maria Andreyevna Razumovskaya, Christina Hruber.

\* \* \*

In recognition of their disinterested material support and assistance in many procedural and economic problems rendered to the Düsseldorf Diocese, some people were honoured with patriarchal awards:

the **Order of St. Sergiy of Radonezh, 3rd Class**, was presented to Michael Heinrich, municipal counsellor of Düsseldorf;

an **ornamented cross, as a gift of His Holiness, was presented to:**

— Monsignor Dr. Albert Rauch, Rector of the Regensburg Institute of the East;

— Dr. Norbert Feldhof, General Vicar of the Cologne Diocese;

— Dr. Karl Klinkhammer, Rector of the St. Sacrament Parish in Düsseldorf.

Mr. Bertold Tranzea was presented with a memorial gift.

\* \* \*

On the occasion of the Holy Easter 1984 His Holiness Patriarch Pimen granted the following awards to some of the staff members of the Department of External Church Relations:

the **Order of St. Sergiy of Radonezh, 2nd Class** — to Grigoriy Nikolaevich Skobei, staff member of the DECR;

the **Order of St. Sergiy of Radonezh, 3rd Class** — to Nina Ivanovna Gavrilova, chief accountant of the DECR;

**a palitsa** — to Hegumen Varsonofiy Dumkin, staff member of the DECR;

**a pectoral cross** — to Father Aleksandr Rumenyatsyev and Father Aleksandr Zhilyaev, referents of the DECR;

**a patriarchal certificate of merit** — to Nadezhda Vasilievna Suchkova, head of the DECR archives;

the **Medal of St. Sergiy of Radonezh, 1st Class**, to:

A. V. Baskakov, N. V. Vakhromeyev, A. I.

Dolganov, N. A. Lebedev, A. N. Kuzmin, S. G. Trofimov, A. A. Tyshchuk, N. K. Konkov; M. A. Lyakhova, T. G. Chigaryova; A. M. Vasi-

lovskaia, Z. P. Samsonkina; A. A. Bogacheva, A. A. Gorokhova, V. V. Romanova, T. E. Utikina, L. G. Shestyreva.

## CHRONICLE

**The meeting sponsored by the Soviet-Austrian Friendship Society** took place on May 14, 1984, at the House of Friendship with Peoples of Foreign Countries. It was dedicated to the 39th anniversary of the liberation of Austria from fascism and the 29th anniversary of the State Treaty on the restoration of independent and democratic Austria. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, member of the society's board, was among the presidium members during the formal part of the meeting.

**The reception given by the Ambassador of the People's Republic of Bulgaria H. E. Dimitr Zhulev** on May 23, 1984, on the occasion of the Day of Slavic Literature, Bulgarian Education and Culture, was attended on behalf of the Russian Orthodox Church by Archpriest Mikhail Zaitsev and I. A. Sviridov, staff members of the Department of External Church Relations.

**A reception was given at the Embassy of the Federal Republic of Germany** on May 24, 1984, by H. E. Hans-Joachim Kastl, Ambassador of the Federal Republic of Germany in the USSR, on the occasion of the anniversary of the FRG Fundamental Law. Among those invited to the reception were Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Protopodeacon Vladimir Nazarkin, staff member of the DECR; and B. B. Vik, deputy head of the DECR Translation Service.

**An annual congress of the Surozh Diocese of the West European Exarchate of the Moscow Patriarchate** was held in London, England, from May 25 to June 5, 1984. The congress took place in the Catholic school near London. Its work was led by Metropolitan Antoniy of Surozh. Participating in the congress were 15 clergymen of the Surozh Diocese and some 100 laymen from all parishes in England. Reports were presented and discussed. Morning and evening divine services were celebrated in the school's chapel. Participating in the work of the congress was Archpriest Pavel Krasnotsvetov, Dean of the St. Nicholas Cathedral in Vienna.

**A reception was given at the Italian Embassy** on June 1, 1984, by H. E. Giovanni Migliuolo, Ambassador of Italy in the USSR, on the occasion of the National Holiday—Day of Republic. Among those invited to the reception was Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

**A reception was given at the Embassy of Great Britain** on June 13, 1984, by H. E. Sir Iain Sutherland, Ambassador of the United Kingdom of Great Britain and Northern Ireland in the USSR, on the occasion of the national holiday—the birthday of Queen Elizabeth II. Among those

attending the reception was Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations.

**A group of American journalists** was received on June 15, 1984, by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. They were: John F. Davies ("Village Voice", New York); Karen Collins ("Clergy and Laity Concerned", New York); and Maryleen Bechtel ("New World Review Magazine"), who is also a staff member of the National Council of the American-Soviet Friendship.

**Farewell Reception at the Embassy of Greece** was given on May 11, 1984, by H. E. A. Metaxas, Ambassador Extraordinary and Plenipotentiary of the Greek Republic to the USSR, in connection with his departure. Among the guests were: Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Archimandrite Evlogij, Father Superior of the Monastery of St. Daniel; Archimandrite Innokenti, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*; and G. N. Skobei, staff member of the Department of External Church Relations.

**Leading Representatives of the International Organization of the Liberal and Radical Youth** were received on May 20, 1984, by Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, at the Moscow Theological Academy. During the talk Bishop Sergiy told the guests about the present status and structure of the Russian Orthodox Church, about her peacemaking activities.

**"The Days of Athens" in Moscow.** On May 22, 1984, at the Exhibition of Economic Achievements of the USSR, Moscow, a festive opening took place of the "Days of Athens", and of the exhibition "Athens—the Capital of Greece". Among those invited by the Athens and Moscow City Councils to attend the festivities were Archimandrite Innokenti, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*, and G. N. Skobei, staff member of the Department of External Church Relations. The latter was among the guests at a reception given at the Zolotoi Kolos restaurant after the opening festivities.

On May 23, 1984, Periklis Tsamulis, chargé d'affaires a. i. of Greece in the USSR, gave a reception on the occasion of the "Days of Athens" in Moscow. Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, and G. N. Skobei, staff member of the DECR, were among the guests.

**Barington James, a UPI correspondent**, was received, at his request, on May 24, 1984, by Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations.

# The Visit of the Greek Scientists' Delegation to the USSR

A group of Greek scientists and theologians completed their visit to the USSR. They stayed in this country at the invitation of the Moscow Patriarchate and the USSR Academy of Sciences from June 1 to 11, 1984. The visit continued business cooperation between the scientists and theologians of Greece and this country, which started with the visit of the Greek delegation of scientists and theologians to the USSR in 1982, and the visit of the scientific-publishing group (of the Moscow Patriarchate and the USSR Academy of Sciences) in 1983 to Holy Mount Athos and Salonika (Greece). One more step was taken on the road of strengthening friendly and business contacts in the spirit of brotherly mutual understanding.



The scientific-publishing group of the Moscow Patriarchate and the USSR Academy of Sciences in the Patriarchal Institute for Patristic Studies at the Vlatadon Monastery, Salonika, September 14, 1983



The Greek delegation—N. Zaharopoulos, D. Doikoš, K. Papoulides, I. Tarnanides and A.-E. Tahiaos—with those accompanying them during their visit to the Moscow Kremlin on June 2, 1984

## COMMUNIQUE

A group of Greek scientists stayed in the USSR from June 1 to 11, 1984, at the invitation of the USSR Academy of Sciences and the Moscow Patriarchate. The delegation consisted of Mr. Damianos Doikos, professor of the Old Testament, President of the Theological Department of the Salonia University; Mr. Antonios-Emilios Tahiaos, professor of history and literature of the Slavic Churches, president of the Greek Association of Slavonic scholars; Mr. Nikos Zaharopoulos, professor of history and literature of the Church of Hellas, Mr. Joannis Tarnanides, professor of history and literature of the Slavic Churches, academic secretary of the Greek Association of Slavonic scholars; Mr. Konstantinos Papouliades, senior researcher of the Institute of Balkan Studies, and consultant Mr. Pavel Selivanov.

The visit of Greek scientists and contacts with their Soviet colleagues were implemented in accordance with the programme of cultural and scientific cooperation between the USSR and Greece for the period of 1984-1986 and was considered as continuation of business contacts started in 1982-1983, in the spirit of mutual understanding as was noted in Salonia in 1983 as well as in the proposals contained in the invitation letters addressed by the Soviet side to the members of this group which is to study the monuments of history and culture in Greece and in the USSR.

Greek scientists had an opportunity to see some monuments of Greek culture and Russian-Greek cultural relations in the archives, libraries and museums which keep manuscripts: the State Historical Museum, the State Lenin Library, the Central State Archives of Ancient Acts, the Library of the USSR Academy of Sciences, the State Public Library named after M. E. Saltykov-Shchedrin in Leningrad; they visited the Institute of History of the USSR Academy of Sciences in Moscow. Greek scientists had businesslike meetings in the following institutions of the Moscow Patriarchate: the Moscow and Leningrad theological academies, the Department of External Church Relations and the Publishing Department. The guests saw the places of interest in Moscow, Leningrad, visited the Trinity-St. Sergiy Lavra in Zagorsk and got acquainted with the life of the Russian Orthodox Church.

The scientists were received by His Holiness Patriarch Pimen of Moscow and All Russia.

During their stay in the USSR the scientific group had meetings with the leadership of the National Committee of Historians of the USSR chaired by Academician S. L. Tikhvin'sky; Di-

rector of the Institute of History of the USSR Academy of Sciences Z. V. Udaltsova, corresponding member of the USSR Academy of Sciences; Prof. S. O. Shmidt, chairman of the Archaeographical Commission of the USSR Academy of Sciences, with scientists from other institutes of the USSR Academy of Sciences with the administration and scientific workers of the Library of the USSR Academy of Sciences, with the leadership and scientific workers of the State Public Library named after M. E. Saltykov-Shchedrin, as well as with scientists from other scientific institutions.

The USSR Academy of Sciences and the Moscow Patriarchate gave a reception in honour of the guests from Greece.

During their meetings and talks scientists from Greece and the USSR noted the similarity of their views on the future development of scientific contacts between the two sides. They exchanged opinions on the course and perspectives of studying the monuments of history and culture which witness to the long and deep relationships between the Greek and Russian peoples.

As a result of the Greek scientists' familiarization with the monuments of Greek and Slavic literature and their description in the Moscow and Leningrad archives a real opportunity has opened up for further study of the cultural heritage in accordance with long-standing traditions of scientific contacts between both sides in the field of description, studies and publication of the manuscripts.

The participants in the meetings were informed about the work of the Publishing Department of the Moscow Patriarchate and the scientific-publishing group, and got acquainted with the work over an album "St. Panteleimon Monastery on Mount Athos—Rossikon" and with the research work on the monuments of culture, Greek and Slavic literature, the results of which were highly appreciated by the scientific public circles in the USSR.

The meeting showed an undoubtedly value of the scientific contacts between both sides in terms of the study of the cultural heritage and strengthening of ties. It also helped to determine their further development in the chosen direction.

The Soviet and Greek scientists and the theologians of the Moscow Patriarchate expressed their hope that the visit of Greek scientists and theologians would be a substantial contribution to the development and intensification of friendly relations between the peoples of the Soviet Union and Greece.

**On behalf of the Moscow Patriarchate:**  
Archimandrite Docent  
INNOKENTIY Prosvirnin,  
deputy editor-in-chief  
of The Journal  
of the Moscow Patriarchate.

**On behalf of the delegation of Greek scientists:**  
Prof. D. DOIKOS, President  
of the Theological Department  
of the Aristotle University,  
Salonika Prof. A. TAHIAOS,  
President  
of the Greek Associations  
of Slavonic scholars.

**On behalf of the USSR Academy of Sciences:**  
Prof. S. O. SHMIDT, Chairman  
of the Archaeographical  
Commission

Moscow,  
June 10, 1984

# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### J U N E

**June 3 (May 21)**, the Feast of the Vladimir Icon of the Mother of God, the 13th anniversary of His Holiness Patriarch Pimen's enthronization. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany assisted by Metropolitans—Aleksiy of Tallinn and Estonia; Filaret of Minsk and Belarus; Yuvenaliy of Krutitsy and Kolomna; Sergiy of Odessa and Kherson; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishops—Serapion of Vladimir and Suzdal; Platon of Sverdlovsk and Kurgan; Iov of Zaraisk; Bishop Mefodiy of Voronezh and Lpetsk and Bishop Sergiy of Solnechnorsk.

**June 10 (May 28)**, Holy Trinity Day, Pentecost. His Holiness Patriarch

Pimen celebrated Divine Liturgy and then officiated at Vespers with the reading of kneeling prayers in the Trinity Cathedral of the Trinity-St. Sergiy Lavra. On the eve, at 3 p. m. His Holiness Patriarch Pimen conducted Small Vespers with the reading of the Akathistos to the Life-Giving Trinity and, later, All-Night Vigil in the same cathedral. At all services His Holiness was assisted by Archbishop Iov of Zaraisk.

On **June 11 (May 28)**, Holy Spirit Day, the Feast of the Icon of the Mother of God "Warrantress of the Sinful", Patriarch Pimen, assisted by Archbishop Iov of Zaraisk, celebrated Divine Liturgy in the Church of St. Nicholas in Khamovniki, Moscow, where there is a much-revered Icon of the Mother of God "Warrantress of the Sinful". After the festal moleben His Holiness Patriarch Pimen addressed the worshippers with an exhortation.

## Speech by His Holiness Patriarch PIMEN

at the Reception to Mark the Anniversary  
of His Patriarchal Enthronization  
June 3, 1984

Dear archpastors, honourable pastors, beloved in the Lord brothers and sisters,

Deeply esteemed Vladimir Alekseyevich,

Dear guests,

First of all I offer up praise and give thanks to our All-Merciful Lord and Saviour Who has vouchsafed us to gather here on the occasion of this anniversary of my accession to the Moscow Patriarchal Throne.

I wish to express to all of you, dear archpastors, fathers, brothers and sisters, my profound gratitude for sharing in prayer at the Divine Liturgy and I also highly value your honouring me with your presence at this reception. All this gives me joy and inspiration.

I am pleased to greet in particular the Greek scholars now among us who have come to our country to continue and promote our scholarly collaboration. May the Lord bless this good cause.

I also express my cordial gratitude to you, dear Vladyka Metropolitan

Filaret of Minsk and Byelorussia, for your word of greeting. I cordially thank all those who have spoken here for their felicitations and good wishes which I deeply appreciate.

I wish to note again and again that the successful pursuit of her salvific mission by our Church is the fruit of the zealous service of her archpastors, pastors, venerable monks and nuns and all Church labourers and also of the love cherished for the Holy Church by all the Orthodox people of God. The success of labours placed upon me by Divine Providence at the Local Council of our Holy Church is the result of the constant assistance and prayers of the venerable archpastors, members of the Holy Synod and of all the plenitude of the Church.

I deem it necessary to note with satisfaction the good and benevolent relations that have been established between the Church and the State in our country. In your person, dear Vladimir Alekseyevich, I cordially thank the Council for Religious Affairs of the USSR Council of Ministers for their invariable understanding of the needs of our Church.

Let us give thanks to the Giver of All Good Things, our Lord Jesus Christ, Who has made us the witnesses of and participants in many good works of the Russian Orthodox Church within and without this country.

In performing her salvific mission, the Russian Orthodox Church sees to it, above all, that her children are, according to the Word of Christ, the true *salt of the earth* and *the light of the world* (Mt. 5. 13-14), that their life is filled with dedication to their dear Motherland, and their labour is truly selfless, that they do not tire of their concern for strengthening peace.

Beloved guests gathered at this table,

In fulfilling her sacred mission of spiritual guidance of her faithful children, our Church takes great care of further promoting the relations of fraternity, cooperation and singlemindedness among all the Local Orthodox Churches in the spirit of sobornost and equality. We believe that these efforts are for the good of Holy Orthodoxy and that they contribute to a successful solution of the tasks confronting the Orthodox world now, the most important of which include the preparations for the Holy and Great Council of the Eastern Orthodox Church and the fruitful participation of the Orthodox Plenitude in the ecumenical movement and peacemaking.

We are deeply satisfied with the dynamism of the ecumenical links of our Church. Our representatives are actively involved in preparing and holding bilateral dialogues with non-Orthodox Churches and confessions, in the activities of the World Council of Churches, the Conference of European Churches and other religious bodies in which envoys of Churches are working for the cause of confessional unity of Christendom and for establishing on Earth a lasting and just peace, for building a worthy life for all.

By God's grace, the Russian Orthodox Church successfully continues her labours for the sacred cause of peacemaking both within and without this country. We would like to specially note our participation in the activities of the Christian Peace Conference, our support for translating into life and developing the ideas of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which has found expression in the success of the Round Table Conference: "Space Without Weapons" held at our invitation in Moscow in April 1984.

We welcome the setting up of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace which includes clergy and laity of our Church and representatives of other

Churches and faiths. I ardently wish it every success in its most useful work.

Venerable archpastors, dear fathers, brothers and sisters, friends,

In conclusion I wish to express confidence that, with God's grace-giving help, our Holy Church will continue to implement successfully her Gospel mission, proclaiming the truth and peace, love and joy in Jesus Christ our Lord.

Once again I thank you all for sharing in this fraternal repast and I wish to raise this glass to our great Motherland, to our flock of All Russia and to each of you, wishing you good health, peace and well-being!

## Celebrations to Mark the Anniversary of Patriarchal Enthronization

On June 3, 1984, the 7th Sunday after Easter, the Feast of the Vladimir Icon of the Mother of God, it was 13 years of the enthronization of His Holiness Patriarch Pimen.

On the eve, His Holiness officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany where he also celebrated Divine Liturgy on the feast day itself. Taking part in the festal divine services were: Metropolitans—Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia, Yevgeniy of Krutitsy and Kolomna, Sergiy of Odessa and Kherson, Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishops—Serapion of Vladimir and Suzdal, Platon of Sverdlovsk and Kurgan, Iov of Zaraisk; Bishops—Mefodiy of Voronezh and Lipetsk and Sergiy of Solnechnogorsk, and also Dean of the Patriarchal Cathedral, Protopresbyter Matfei Stadnyuk; Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; Representative of the Russian Orthodox Church at the World Council of Churches, Protopresbyter Vitaliy Borovoi; Father Superior of the St. Daniel Monastery in Moscow, Archimandrite Evlogiy; superintendent deans of the Moscow churches, rectors of many Moscow churches and other clergy. The festal services were attend-

ed by a group of Greek scholars and theologians who had arrived in the USSR within the framework of scholarly and cultural cooperation with Soviet scholars and theologians of the Russian Orthodox Church.

Metropolitan Aleksiy of Tallinn and Estonia led a moleben of thanksgiving in front of the Vladimir Icon of the Mother of God.

After the moleben, Metropolitan Aleksiy addressed His Holiness the Patriarch:

*Your Holiness, our most holy First Bishop and father! Permit me to convey to you cordial congratulations on the anniversary of your patriarchal enthronization on behalf of the Holy Synod, its institutions, the episcopate, monks and nuns, the clergy, teachers and students of the theological schools, the multimillion flock of all Russia, and especially from those who have been sharing with you in prayer on this occasion momentous for all of us.*

*Today our Holy Church observes the Feast of the Vladimir Icon of the Mother of God, which holds a special place as the Heavenly Patroness of your primatial city. That is why we now beseech our Heavenly Protectoress that She would in all the days of your life strengthen you in the exploit of primatial ministry by Her grace-bestowing prayerful intercession before Her Divine Son, and by Her Motherly mediation.*

*We are happy to tell you, Your Holiness, that the whole Plenitude of the*



June 3, 1984, the Feast of the Vladimir Icon of the Mother of God, the day of the patriarchal enthronization. His Holiness Patriarch Pimen celebrating Divine Liturgy in the Patriarchal Cathedral of the Epiphany

Holy Russian Church is now prayerfully marking together with us the anniversary of your patriarchal enthronization. Especially ardent prayers for Your Holiness's health and long life are being offered up in all the churches of our Motherland and in the patriarchal parishes abroad, which are under your primatial omophorion, by the episcopate, clergy and all believers who cherish sincere filial love for their First Bishop.

It is difficult to find words to express the greatness of the feat of your primatial service. Under your patriarchal omophorion the diocesan and parish life of the Church is being consolidated, the monks and nuns are fulfilling their obediences, and the training of the future pastors and theologians of the Church in our theological schools is being perfected. You, Your Holiness, are working to consolidate the fraternal unity of the Local Orthodox Churches, with your blessing contacts are being broadened with non-Orthodox Churches and religious associations, and intensive preparations are being conducted for celebrating the millen-

nium of the Baptism of Russ. Your patriotic and peacemaking efforts, your incessant concern for averting the threat of another world war, for saving the sacred gift of life on our planet from the danger of nuclear holocaust have received widespread international recognition.

Your flock of all Russia, especially the parishioners of this majestic cathedral in which you lead Sunday and festal divine services, loves you ardently and sincerely for profoundly prayerful way of celebrating divine services, for your lofty spirituality and for your zeal in preserving the traditions of Orthodox Liturgy bequeathed to us from ancient times.

Give blessing, Your Holiness, for felicitating you filially once again on the anniversary of your enthronization and presenting to you with all respect this holy icon of the Heavenly Queen ("Joy Unhoped-For") as a token of our profound love for you, our First Bishop and most holy father, from all the faithful children of the Russian Orthodox Church.

May the Omnipotent Lord strengthen

*Your Holiness, by the prayers of His Most Pure Mother, for many prosperous years to come!*

In his response His Holiness Patriarch Pimen said:

*Your Eminence, dear Vladyka,*

*I wish to express to you my profound gratitude for the words which you have just said in my honour. You mentioned some extraordinary merits which I allegedly possess. All I do is fulfil my duty which was entrusted to me by the Holy Church. All the people you have mentioned—the staff of the institutions of the Moscow Patriarchate and many, many others—are helping me to bear my patriarchal cross.*

*Today I have been especially pleased to receive as a gift from the Department of External Church Relations a Vladimir Icon of the Mother of God, the Patroness of our city. This icon now stands on the holy altar. And I am happy to have been given the Icon of the Mother of God "Joy Unhoped-For", of which I am very fond and for which I have particular reverence.*

*I thank you all for your work which helps me accomplish the feat of patriarchal service and also for your prayers which you are constantly offering up in order to protect me from all evil.*

*I am especially moved to see so many believers who have gathered here on this day and, together with the venerable archpastors and clergy, have shared in the prayers for my health and for the salvation of my unworthy self.*

*I thank you all and beg you not to forget me in your prayers and pray for my obedience. For me this is the main thing which I treasure most of all.*

*May the Lord and the Most Holy Mother of God grant to all of you Heavenly help that your life be illumined with God's grace which would support you in prayers and in your pious labours.*

After that "Many Years" was sung in honour of His Holiness Patriarch Pimen. The festal service ended with the singing of the hymn "We glorify Thee, O God" (Te Deum).

On the same day His Holiness Patriarch Pimen gave a reception to mark the 13th anniversary of his enthronization. Among the guests were hierarchs and clergy who had taken part in the service, representatives of Moscow's re-

ligious communities and associations, and staff members of the synodal and other departments and institutions of the Moscow Patriarchate. Present at the reception was V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

In a speech at the function, Mertropolitan Filaret of Minsk and Byelorussia dwelt on the labours of His Holiness the Patriarch over the past year and proposed a toast in his honour. On behalf of His Beatitude Patriarch Ignatios of Antioch and the Orthodox of the East, His Holiness was congratulated on the occasion by Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow. From the Bulgarian Orthodox Church, His Holiness was felicitated by Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow. His Holiness was greeted from the Moscow Judaist community by Chief Rabbi A. S. Shaevich, from the All-Union Council of the Evangelical Christians-Baptists—by its chairman A. E. Klimenko. His Holiness the Patriarch was also congratulated by the representative of the Armenian Church in Moscow, Archimandrite Tiran, and from a delegation of Greek scholars and theologians—by Prof. A.-E. Tahiaos.

V. A. Kuroedov conveyed to His Holiness Patriarch Pimen congratulations and best wishes from the Chairman of the USSR Council of Ministers, N. A. Tikhonov. In his speech V. A. Kuroedov specially noted that the intensive work for peace pursued by His Holiness Patriarch Pimen has won him recognition and respect among the Soviet public and made him a leading figure among progressive and religious leaders of the world.

His Holiness the Patriarch thanked V. A. Kuroedov for his kind words and the high assessment of his efforts. He asked him to convey his gratitude for the congratulations to the Chairman of the USSR Council of Ministers, N. A. Tikhonov.

His Holiness also thanked all his guests. The reception proceeded in a warm and cordial atmosphere.

Deacon FEODOR SOKOLOV



June 10, 1984, Holy Trinity Day. His Holiness Patriarch Pimen celebrating Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra.

## Patronal Feast in the Trinity-St. Sergiy Lavra

On Holy Trinity Day in 1984, the festivities in the Trinity-St. Sergiy Lavra were led, in keeping with tradition, by its holy archimandrite, His Holiness Patriarch Pimen.

On the eve of the feast, June 9, at 2 o'clock in the afternoon, the pealing of the Lavra bells announced the arrival in the monastery of His Holiness Patriarch Pimen. His Holiness was welcomed by the father superior, Archimandrite Aleksiy; the superintendent dean, Archimandrite Mark; the assistant rector of the Moscow Theological Academy, Archimandrite Georgiy, and Hegumen Andrei, oikonomos of the Lavra and the theological academy. In the Holy Trinity Cathedral, His Holiness Patriarch Pimen kissed the relics of the founding father of the "House of the Life-Giving Trinity" St. Sergiy the Hegumen of Radonezh. His Holiness also venerated at the tombs of His Holiness Patriarch Aleksiy and Metropolitan Nikolai Yarushevich.

Later in the day His Holiness the Patriarch officiated at Small Vespers with the singing of the Akathistos to the Life-Giving Trinity in the Holy Trinity Cathedral, assisted by Archbishop Iov of Zaraisk, the father superior, Archimandrite Aleksiy, and the Lavra brethren.

On the feast day itself, His Holiness celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Holy Trinity Cathedral. After the Liturgy, His Holiness officiated at Vespers with the reading of genuflection prayers. He was assisted by Archbishop Iov; the father superior, Archimandrite Aleksiy; the Father Superior of the St. Daniel Monastery in Moscow, Archimandrite Evlogiy; the Dean of the Patriarchal Domestic Chapels, Archimandrite Trifon, and other clergy.

Singing at the festal services was a student choir of the Moscow theological schools conducted by the teacher Archpriest Zotik Yakimchuk.

The divine services in the Lavra's Dormition Cathedral were led by Metropolitan Filaret of Minsk and Byelorussia and Bishop Sergiy of 'Solnechnogorsk.'

After the divine services, His Holiness Patriarch Pimen blessed the numerous pilgrims from the balcony of

the patriarchal chambers.

Present at the feast was a delegation of the National Council of the Churches of Christ in the USA (of nearly 270 persons). His Holiness received in the patriarchal chambers a group of Greek scholars and theologians.

Deacon FEODOR SOKOLOV

## **Message of Greeting from Patriarch PIMEN to the Fourth Congress of the Patriarchal Parishes in the USA**

Your Grace Bishop Kliment,

Fathers, brothers and sisters beloved in Christ, the participants in the Fourth Congress of the Patriarchal Parishes in the USA,

**CHRIST IS RISEN!**

I warmly greet all of you, who have gathered today in Detroit for the Fourth Congress of the Patriarchal Parishes in the USA.

I have asked His Grace Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and the delegation led by him to share your joy on the occasion of the congress and to convey to you the blessing of the Mother Church.

In these days when you are to consider the urgent problems of your everyday Church life and activities, I would like to emphasize the importance and significance of your meeting to which I wish a blessed success. The holding of a regular congress does not only testify to the fact that your parishes live in unity, peace, harmony and love, but also contributes to their further consolidation.

It is particularly gratifying that you, participants in the Fourth Congress of the Patriarchal Parishes in the USA, as well as all those whom you represent, continue the great and salvific cause of the propagation of Holy Orthodoxy and participate in the common Christian work on the American soil.

Today we remember all those who were the first to bring the light of the teaching of Christ: St. German of Alaska and St. Innocentiy of Moscow and Kolomna, as well as those Russian hierarchs who occupied the American See, among them Archbishop Tikhon Belavin, subsequently the Patriarch of Moscow and All Russia, Metropolitan Veniamin Fedchenkov, Archbishop Adam Filippovsky, Metropolitan Makariy Ilyinsky and many other remarkable figures—hierarchs, clerics and laymen who worked zealously for the benefit of Holy Orthodoxy in the American continent.

We offer up our fervent prayers to the Saviour of the World Who has shone from the tomb in three days to grant you and the God-protected flock of the Patriarchal Parishes in the USA, faithful children of the Russian Orthodox Mother Church, well-being and blessed successes in the work for the glory of God and His Holy Church.

With love in the Risen Christ,

+PIMEN, Patriarch of Moscow and All Russia

## The Fourth Congress of the Patriarchal Parishes in the USA

The Fourth Congress of Clergy and Laity of the Patriarchal Parishes of the Russian Orthodox Church in the USA took place in Detroit, Michigan, on May 16-18, 1984. Attending the congress as guests were Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Archpriest Vitaliy Politylo, Secretary of the Lvov Diocesan Administration; and Father Aleksandr Rumyantsev, staff member of the Department of External Church Relations. The guests arrived in Detroit on May 14, in the evening. Some 80 delegates participated in the congress.

Evening service was conducted on May 15. Divine Liturgy was concelebrated in the Church of St. Michael in Detroit on May 16 by Archbishop Platon, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, together with 17 clerics. At the Lesser Entrance Archbishop Platon presented patriarchal awards to the clerics of the patriarchal parishes. After the Liturgy he greeted the congress participants and wished them success.

Speaking at the opening of the congress were Bishop Kliment, Archpriest Michael Barna, Rector of the St. Michael Church, and John Merna, the churchwarden. Archbishop Platon read out a Message of Greeting to the Congress from His Holiness Patriarch Pimen of Moscow and All Russia.

A cable of greetings from the National Council of the Churches of Christ in the USA was read out in which a conviction was expressed that the patriarchal parishes would further develop their cooperation with the NCCC.

The first plenary meeting heard a report by Bishop Kliment, the reports on the new Bishop's Council, and on the revised Rules of the Patriarchal Parishes in the USA. Then the participants continued their work in groups: Religious Education and Upbringing, Budget and Payment, Development and Life, Parish and Communication.

In the afternoon Archbishop Platon paid a courtesy visit to Bishop Timo-

theos of Detroit (Constantinople Patriarchate), and in the evening he met with the participants in the congress. Archbishop Platon told them about the life of the Russian Orthodox Church and about her peacemaking activities; Archpriest Vitaliy Politylo—about the life of the Lvov Diocese; and Father Aleksandr Rumyantsev—about the theological schools. The participants in the congress saw a film about the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

The third plenary session on May 17 was attended by the Primate of the Autocephalous Orthodox Church in America His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada. He addressed the congress with a word of greeting. A banquet was given in the evening attended by His Beatitude Metropolitan Theodosius, the delegation from Moscow, Bishop Timotheus, the NCCC Executive Director for Detroit, participants in the congress, and representatives of local Protestant communities.

On May 18, new Rules of the patriarchal parishes were adopted, and other items on the agenda were discussed. Archbishop Kliment delivered a concluding speech.

Archbishop Platon and his companions visited the Church of St. Innocentiy in Detroit, the Parish of St. Elijah in Battle-Creek, St. Andrew Church in East Lansing, St. Michael and St. Andrew churches in Philadelphia, the Holy Trinity Church in Baltimore, and the Church of the Three Holy Hierarchs in Garfield. Archbishop Platon conducted divine services there and met with the parishioners.

Divine Liturgy was celebrated in the St. Nicholas Cathedral at the Representation of the Patriarch of Moscow in New York on May 22. That same day the guests from the USSR paid a visit to His Beatitude Metropolitan Theodosius. The Primate of the Autocephalous Orthodox Church in America gave a reception in their honour. Present at the reception were Bishop Herman of Pennsylvania, Bishop Peter of New

York, Bishop Job of Hartford, Archpriest John Meyendorff, Archpriest Leonid Kishkovsky and other clerics of the Autocephalous Church; and, on behalf of the Russian Orthodox Church—Archbishop Platon; Bishop Kliment; Archpriest Lev Makhno, Dean of the Representation of the Patriarch of Moscow in New York; Archpriest Vitaliy Politylo, Father Aleksandr Rumyantsev, Deacon Sergiy Kovalevsky of the St. Nicholas Cathedral. The reception was held in a friendly atmosphere. His Beatitude Metropolitan Theodosius and Archbishop Platon exchanged speeches.

In the evening Archbishop Platon and Bishop Kliment received Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation, at the premises of the representation.

On May 23, Archbishop Platon paid a visit to the National Council of the

Churches of Christ in the USA where he was received by Dr. Claire Randall, the General Secretary, who told him about a recent visit of the ecumenical delegation from the Soviet Union headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

In the evening the guests visited the Church of the Three Holy Hierarchs in Garfield, New Jersey, where the rector of the church, Archpriest Basil Micek, conducted a moleben for those travelling, showed them the new church and the cultural centre of the parish. Then a farewell dinner was given.

While in Washington Archbishop Platon visited the Soviet Embassy and was received by the Ambassador of the USSR in the USA His Excellency A. F. Dobrynin.

On May 24, the delegation left for home.

## For the 200th Anniversary of Foundation

### The Dormition Cathedral in Tartu

**I**n July of 1983 the faithful of the Tallinn Diocese marked the 200th anniversary of the Dormition Cathedral in the city of Tartu. The history of this cathedral, completed and consecrated at the end of 1783, is closely connected with the spread and establishment of the Orthodox Faith in Estonia.

The beginnings of Orthodoxy in Estonia go back to the 11th century, when Grand Duke Yaroslav the Wise reigned in Kievan Russ. The city of Yuriev (now Tartu) was founded by Yaroslav the Wise in 1030 on the bank of the Omovzha (now Ema) River in honour of St. George the Victorious (Yuri), whose name was given to the grand duke at Baptism.

*The Tale of the Bygone Times* has this to say about the foundation of the city of Yuriev in the year 6538 (1030); "And a fourth son was born to Yaroslav and was named Vsevolod. And in that same year Yaroslav moved against the Chud tribe and vanquished them and founded the city of Yuriev."

Other evidence contemporary with the reign of Yaroslav the Wise attests to two Russian churches being founded in that city: one in honour of St. George the Victorious and the other—in honour of St. Nicholas the Miracle Worker. They are mentioned in the *Tale of the Beginning and Foundation of the Pskov-Pechery Monastery* [see 6].

In the reign of Grand Duke Yaroslav the Wise and his immediate successors the Orthodox Faith in those parts was being propagated through the selfless labours of Russian missionaries.

At the turn of the 13th century the German knights invaded Estonia. After an abortive attempt to capture it from the sea, the invaders launched an attack from the mainland in an alliance with the Danes and Swedes who advanced from the north and from the west.

The invaders were repulsed several times by Estonian troops under the command of their experienced chieftains Lambitu and Meeme who had the support of Russian princes. But they were fighting against heavy odds, and in the decisive battle in 1223 near the

bridge across the Yumera River the German knights routed the Estonians and captured nearly all of their land.

In the early period of the German occupation, Yuriev was an important centre of Estonian resistance, being located close to the principalities of Pskov and Novgorod. Having put to the fire and sword the greater part of Estonia, the German knights consolidated their forces for a military expedition against Yuriev and, further, against Pskov and Novgorod. The defenders of Yuriev repeatedly received assistance from the Russians against the German knights. To strengthen its defences, extra troops were stationed in the city from the joint forces of Suzdal, Novgorod and Pskov. Prince Vyachko arrived with his own armed force from Novgorod. *The Chronicle of Livonia* written by Heinrich says: "And that prince came to Tartu with his men, and the residents of the fortress received them with joy, wishing to be strengthened against the Teutons, and paid him taxes from the surrounding areas...". Thus in the struggle against a common enemy the brotherly union of the Russians and Estonians came into being.

In 1224, the knights besieged Yuriev twice, but without success. Bishop Albert of Livonia (the name applied to the regions of Latvia and Estonia captured by the German knights) tried to induce Prince Vyachko to leave the fortress, but the latter remained loyal to his allied commitments. On August 15 1224, a strong German force besieged Yuriev. The city was stormed and despite the heroism displayed by its defenders it was captured and plundered by the knights. The Church of St. George was damaged to such an extent that, according to the *Lavrentievskaya Chronicle*, the Orthodox Prince Yaroslav Vsevolodovich had to rebuild it following the liberation of Yuriev in 1234 by detachments from Suzdal and Novgorod led by the prince.

With the fall of Yuriev, Estonia was at the mercy of the Germans, Danes and Swedes. The German knights renamed Yuriev into Derpt (Tartu in Estonian) and it was made the centre of a Roman Catholic diocese in south-eastern Estonia. The local Orthodox community dwindled because the knights forced the



Archpriest Aleksiy Ridiger, the Dean of the Dormition Cathedral in Tartu in 1957-1961 (now Metropolitan of Tallinn and Estonia)

people to accept Catholicism. Some of the Orthodox fled from the German rule beyond Chudskoe Lake into the Russian regions. Among those who stayed in the city were Russian merchants from Novgorod and Pskov and their salesmen. But in the face of these temporary difficulties the Orthodox Faith was not extinguished in the local people even despite the fact that they could not always confess it freely and openly.

Little is known about the plight of the St. George and St. Nicholas churches in the first centuries of the German rule. They are mentioned in the *Travellogue* of Metropolitan Isidor who travelled from Moscow to Florence via Yuriev, Riga and Lubek in 1438: "...and there are two Orthodox churches there: of St. Nicholas and of St. George, but the Orthodox are few."

The gradual consolidation and spread of Orthodoxy in Estonia, including the Tartu area, was opposed by the Catholic bishops. It pleased the Lord that in the year 1472 an Orthodox priest, Father Isidor, should be martyred in Tartu. The persecutors of Orthodoxy drowned him in the Ema River. Martyred with

him were 72 Orthodox from among his parishioners, and a three-year-old boy Kirik. They were canonized in the 16th century by the Moscow Local Council with the blessing of Metropolitan Makariy of Moscow. A special prayer service to St. Isidor of Yuriev, the Martyr, and other martyrs who suffered with him was compiled at that time (see *JMP*, 1944, No. 1). Another priest of the St. George Church, Father Ioann, a native of Moscow, who was a close associate of St. Isidor in zealously defending the Orthodox Faith from persecution by the Catholic clergy and German authorities, fled to Pskov with his wife Maria in the late 1460's. When he was widowed he was professed with the name of Iona. In 1473, he founded on the border with Estonia the Pskov-Pechery Monastery.

The German authorities in Tartu closed down the St. George Church. Complaints lodged by Russian residents who came from Novgorod and Pskov about the decline of the "Russian quarters" in the city also indicate that the church was in a deplorable condition.

By the end of the 15th century there was only one Orthodox church left in Tartu located in the "Russian quarter"—the St. Nicholas Church, and it was there that the icons from the St. George Church could have been brought.

During the Livonian War, in 1558, Tartu was restored as part of the Russian territory. Divine services were resumed in the half-ruined St. Nicholas Church. The number of Orthodox grew gradually, mainly thanks to the influx of new Russian settlers. The badly damaged former Catholic Church of St. James the Apostle, which was located on the grounds of the present-day Dormition Cathedral in Tartu, was put at the disposal of the Russian community.

In the years of Swedish domination (1625-1704) the St. Nicholas Church was again handed over to the local Russian community, but it could not be restored for lack of funds. Members of the Orthodox community conducted divine services in their homes.

By the beginning of the 18th century Tartu became a major administrative, commercial and cultural centre of Esto-

nia. A university was founded there in 1632.

During the Northern War of 1700-1721 the armies of Peter the Great liberated Tartu which again became part of the Russian state. By that time there was not a single Orthodox church left in the city. A thanksgiving Orthodox service to celebrate the victory of the Russian troops was conducted in the presence of Peter the Great in the Lutheran Church of St. John the Baptist.

By an order of Peter the Great the Orthodox Church of the Dormition of the Most Holy Mother of God was erected on the bank of the Ema River in 1704. Two more Orthodox churches—of St. George (attached to a hospital) and the parish Church of St. Nicholas—were erected in that same year. After Estonia became part of the Russian state, the number of Orthodox in Tartu continued to increase and soon amounted to no less than one tenth of the city population. When the old wooden churches built at the time of Peter the Great could not be used any more it was decided to erect a stone church. The foundation stone of the new Dormition Cathedral was laid on April 16, 1752, and the cathedral was consecrated on January 28, 1754.

In the summer of 1771, when the cathedral was undergoing major repairs, a small wooden church was built nearby. It was destroyed by a big fire on June 25, 1775, which also badly damaged the Dormition Cathedral. Soon after plans were made and funds assigned for building a new cathedral, and in the autumn of that year construction began in accordance with the blueprints designed by the architect P. Shpekle who was sent from St. Petersburg.

The construction of the new Dormition Cathedral was completed by the end of 1783. With the blessing of Archbishop Innokenti of Pskov and Riga, whose diocese included Tartu, the new cathedral was consecrated. Its facade is reminiscent of buildings erected in St. Petersburg by the architect Tresini, with their calm harmony and unpretentious beauty. The iconostasis is in the style of classicism and includes icons of the 18th and the early 19th centuries. The decor and frescoes date back to the 19th century. The frescoes

in the main dome on the themes of the Gospel events were executed in the first half of the 19th century.

The cathedral was rebuilt at the end of the 19th century to accommodate its growing congregation. Built originally in the shape of a cross, it now became a full square which considerably increased its floor space.

The Side-Chapel of St. Nicholas the Miracle Worker was added in 1860, followed in 1901 by the Side-Chapel of St. Isidor the Martyr, the Presbyter of Yuriev.

Originally the cathedral clergy consisted of one priest, but later a second one was added as the parish continued to grow.

Over a period of two centuries a total of 15 priests served in this cathedral and all of them invariably enjoyed the love and respect of their parishioners. The first cathedral dean was Father Mikhail Antipov who served there since the consecration of the cathedral until 1829. He did much for embellishing the edifice and organizing parish life.

Special mention should be made of the services of another dean—Archpriest Anatoliy Ostroumov (1927-1936), who promoted the activities of the local St. Isidor Fraternity which did much to enlighten Russians and Estonians in the spirit of Orthodoxy.

The now retired Archpriest Rostislav Lozinsky, who was the cathedral dean from 1944 to 1955, devoted much of his strength and energy to normalizing parish life in the difficult post-war years. The parishioners highly valued his great pastoral zeal.

A great contribution to organizing the life of the parish was provided by yet another former dean of the cathedral (1957-1961), who is now Metropolitan Aleksiy of Tallinn and Estonia. During his administration the cathedral underwent major repairs, and the parishioners still treasure fond memories of him. He is respected not just as the ruling hierarch, but as a kind and attentive mentor, a zealous servant of the Church of Christ, and a dedicated preacher and solicitous pastor who continues to this day to take care of the needs of the Dormition Parish.

Mention should also be made of the present dean of the cathedral (since

1961), Archpriest Simeon Kruzhkov. All through these years he has been providing spiritual guidance to his flock with truly pastoral patience and kindness. He is deeply respected as a preacher, and he has also done a great deal to develop and consolidate brotherly contacts with the Lutheran pastors in and around Tartu. He took an active part in the preparations for the 200th anniversary of the cathedral. Thanks to the efforts of the warden, other members of the cathedral council and parishioners the cathedral's interior and exterior could be renovated, and in 1980 the building was equipped with central heating. The restoration work completed for the jubilee included the re-gilding of all the three iconostases and of the cathedral crosses and the painting anew of the icon of the Resurrection in the sanctuary.

The Dormition Cathedral in Tartu contains several specially venerated icons, including the icon of the Dormition of the Most Holy Mother of God with Sts. Antoniy and Feodosiy of the Kiev-Pechery Lavra; the Feodorovskaya Icon of the Mother of God; the icon of St. Nicholas the Miracle Worker (in the iconostasis of the St. Nicholas Chapel); the Kazan Icon of the Mother of God; the icon of St. Isidor of Yuriev, the Martyr (a gift from Archpriest Rostislav Lozinsky). In the St. Nicholas Chapel there is a plaque commemorating Russian soldiers who died in World War I.

Like other Orthodox churches in Tartu, the Dormition Cathedral maintained close links with the Pskov-Pechery Monastery historically located on the border of Estonia and Russia. Among the icons of the cathedral there is an ancient copy of the Pskov-Pechery Monastery Icon of the Dormition of the Most Holy Mother of God, which points to the spiritual bonds between the cathedral and the monastery.

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On July 29-30, 1983, the Dormition Cathedral in Tartu marked its 200th anniversary. The celebrations were attended by Metropolitan Aleksiy of Tallinn and Estonia who was solemnly welcomed by the clergy of the deaneries of South-East Estonia headed by the cathedral dean Archpriest Simeon

Kruzhkov. Vladyka Aleksiy thanked the clergy and parishioners for welcoming him and urged them to take good care of their temple, pray zealously for granting God's grace and help of all saints, and to remember in prayers the priests who had served in the cathedral over the 200 years of its history. Metropolitan Aleksiy officiated at All-Night Vigil at which he anointed the worshippers with holy oil. On the following day, July 30, Vladyka Aleksiy celebrated Divine Liturgy in the cathedral assisted by its clergy; Archimandrite Gavriil, Father Superior of the Pskov-Pechery Monastery, and clergy of the deaneries of South-East Estonia.

Attending the Liturgy were Mother Superior of the Pukhtitsa Dormition Convent Hegumenia Varvara, numerous worshippers and guests, among whom were pastors from Lutheran parishes and representatives of the public. The Liturgy was followed by a solemn moleben.

After "Many Years" was sung, Metropolitan Aleksiy addressed the congregation. He congratulated them on the momentous jubilee of the Dormition Cathedral and said that for the past 200 years the faithful found in it a source of spiritual strength for their daily labours, stirring up in themselves the love of Christ. He said that the cathedral should remain a school of piety for the believers. The archpastor wished the dean, the cathedral clergy, its council, choir and parishioners well-being, spiritual joy and every success in their labours for the good of the Church of Christ and the Motherland.

Vladyka Aleksiy presented to the Dormition Cathedral in Tartu a patriarchal award—the Order of St. Sergiy of Radonezh, 1st Class.

From the brethren of the Pskov-Pechery Monastery, Archimandrite Gavriil presented to the cathedral an icon of the Mother of God "Eleusa" and prayerfully wished that the Theotokos would always be the Succouress and Intercessor before the Lord for the clergy and parishioners. Metropolitan Aleksiy then blessed the congregation.

The festivities ended with a festal repast during which Vladyka Aleksiy presented patriarchal awards: the Order of St. Sergiy of Radonezh, 3rd Class, to

the dean of the cathedral, Archpriest Simeon Kruzhkov; Medals of St. Sergiy of Radonezh to Deacon Mikhail Tultsev and the warden A. Sokolov, of the cathedral.

Patriarchal and archpastoral certificates of merit were presented to the precentor of the cathedral choir, the choristers, members of the cathedral council and many of the parishioners for their active involvement in parish life and in the preparations for the jubilee.

In his response, Archpriest Simeon Kruzhkov expressed cordial gratitude to His Holiness Patriarch Pimen for the high awards. He also thanked Vladyka Aleksiy who led the jubilee celebrations, Archimandrite Gavriil, Hegumenia Varvara, pastors of the Lutheran parishes and all the guests who came to the celebrations.

On one occasion His Holiness Patriarch Nikon of Moscow and All Russia said: "The Church Militant must reveal to people in visible images the wonderful beauty and glory of the Church Triumphant." This is the common goal of the clergy of the Dormition Cathedral in Tartu, of its council, choristers and parishioners, a goal for which they aspire and work.

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A. LEHTONEN

# Spiritual Legacy of St. Tikhon, the Bishop of Voronezh

**T**he present article deals with only one aspect of the activity of St. Tikhon, the Bishop of Voronezh, his service to the Church as a teacher of spiritual life and piety for the people of his country. St. Tikhon was not the only labourer in the vineyard of the Church in the 18th century, but his contribution to the spiritual renaissance experienced by Russia at that time is so important that it warrants a special study.<sup>1</sup>

The life and archpastoral labours of St. Tikhon were the subjects of the articles by Archpriest Vladimir Pankov "St. Tikhon the Bishop of Voronezh" (*JMP*, 1983, No. 8, pp. 23-28) and also by I. Avdiev "The 300 Anniversary of the Voronezh Diocese" (*JMP*, 1983, No. 6, pp. 10-21). Various aspects of his activity were also examined in other articles that have appeared in *The Journal of the Moscow Patriarchate* in different years (see the bibliography attached).

In 1983, Archimandrite Ioann, docent at the Moscow Theological Academy, defended his thesis for the degree of Magister entitled "St. Tikhon of Zadonsk and His Teaching on Salvation". In his work of eight volumes he had this to say assessing the ecclesiastical work of St. Tikhon: "It can be stated with all certainty that at that difficult time for Russia all the foundations... of ecclesiastical life could have been... destroyed if Divine Truth had not been safeguarded by ascetics of the spirit such as St. Tikhon of Zadonsk" (*JMP*, 1983, No. 6, p. 27).

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The character of a wise-in-God starrets-mentor and spiritual counsellor is the most vivid manifestation of spiritual life of the Russian Orthodox Church. The arduous exploit of this grace-giving ministry was the spiritual adornment of many an archpastor and pastor of our Church. "Starchestvo had emerged in Russ in the early ages of its Christian history as a natural and charismatic manifestation of the true



The portrait of St. Tikhon of Zadonsk, it was painted for Metropolitan Platon of Moscow

Christian concern for the salvation of their neighbours on the part of those followers of God's Commandments who have themselves excelled on the road of spiritual growth. This paternal concern on their part for the junior brothers and sisters in the spirit was at the same time the fulfilment of hope for a great many people 'drifting in the din of worldly cares' and thirsting for the guidance of persons who had the wisdom of spiritual experience, illuminated with the Divine Light, and possessing the gifts of Divine grace" (21, p. 118).

St. Tikhon, the Bishop of Voronezh (Sokolov; 1724-1783), is famed as a wise guide of men's souls on the road to salvation. In the life of Russian monasticism, his name stands for the emergence of starchestvo as a special trend of spiritual life, conducive to a spiritual renewal, which had revived the Christian asceticism of the early Fathers.

St. Tikhon had embarked upon the road of this special service for the

Church even before the arrival to Russ of the pupils of Schema-Archimandrite Paisiy Velichkovsky of the Neamt Monastery in Moldavia. A contemporary of starets Paisiy (born in 1722), St. Tikhon brought the grace-giving seed of starchestvo from the depths of Northern Russ to the Voronezh region, to the banks of the Don. In his person he revealed a true image of Russian holiness with its concern for the neighbour, simple and direct, sincere and loving. He was a wonderful father confessor whose spiritual gaze penetrated the secrets of man's soul. His word of spiritual wisdom revealed to his pupils and followers his experience of spiritual life and incessant prayer. His spiritual experience had its own peculiarities, such as a constant reflection on the Passion of Christ and frequent visions of the Tabor light.<sup>2</sup>

The folk tradition has carved and preserved the image of St. Tikhon with all the variety of vivid details and features, words and deeds, with the full power and spiritual beauty of his sacrificial love in serving his neighbour, for the sake of the salvation of the world.

St. Tikhon's appointment to the See of Voronezh in 1763 (1763-1767) marked the start of a new period in the spiritual life of the Don region. Until the middle of the 18th century the monasteries of that region had cultivated no notable ascetics for the Russian Orthodox Church. However, historical documents and the folklore have preserved the names of several founders of local cloisters. Among them were Hieromonks Ksenofont and Ioasaf who came from the South-Western Russ and founded circa 1640 the Divnogorsk Cave Monastery of the Dormition, after the example of the famous Kiev Lavra, near the town of Ostrogozhsk (now in the Voronezh Region), and monks Kirill and Gerasim of the Moscow Monastery of the Presentation of the Lord in the Temple who founded in Zadonsk (now in the Lipetsk Region) the Teshevka Monastery of the Presentation of the Lord in the Temple (on the Teshevka River) to which they brought a copy of the miraculous Vladimir Icon of the Mother of God.

St. Mitrofan, the first Bishop of Voronezh (1682-1703) came from the

Muscovy, or, to be more exact, from the Suzdal Russ. He tried to introduce into the local cloisters the traditions of spiritual life that became near and dear to him when he was the father superior of two monasteries in North Russia. Among his main objectives was the improvement of the local cloisters and the establishment of monastic rule.

St. Tikhon was the second organizer of spiritual life in that region. He influenced not only the external order in the cloisters, but also the inner order of spiritual life, enhancing the ascetic spirit of the brethren.

Bishop Tikhon was drawn to ascetic life even before the Divine Providence entrusted to him the Voronezh See. Bearing the burden of public ministry, he often dreamed of a life in seclusion and stringently observed his monastic vows. Already at that time he was famous for his saintly living. Fame of the lofty spirituality of the young bishop had spread to Tver, Novgorod and Voronezh and even to the remote Sarov Wilderness.

Ever since the time of its founder, Hieroschemamonk Ioann (†1737), the monks of that wilderness were famous for their lofty spirituality. Monks who dwelled in the Sarov forests devoted themselves to the prayer for the world and to serving the world.<sup>3</sup> The spiritual life there shone forth with fresh brightness at the time of St. Tikhon, largely thanks to the efforts of the father superior Hieromonk Efrem.<sup>4</sup> The monastic fraternity were aware of the saintly life of the Bishop of Voronezh and turned to him for edification. Distance was no barrier to this spiritual communion which was of special significance in the history of Russian monasticism. St. Tikhon maintained correspondence with the Sarov brethren as long as he remained in charge of the Voronezh See. The last known letter from the brethren to St. Tikhon was dispatched with Hieromonk Pakhomiy.<sup>5</sup> In his reply (dated April 15, 1767) he recommended Father Pakhomiy to the brethren "as a man of integrity and seeking salvation".

As a diocesan bishop, St. Tikhon saw that not in all the cloisters of the region the spiritual life of the brethren was on a par with their lofty calling and tried to improve the situation.

"The question of spiritual education remains one of the most important in the life of the diocese. The only centres of learning at that time were the monasteries with their service books, collections of patristic writings, sermons and commentaries on the Scriptures" (17, pp. 11-12).

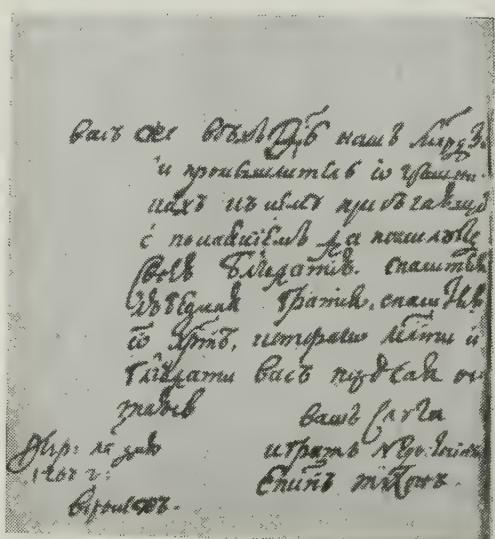
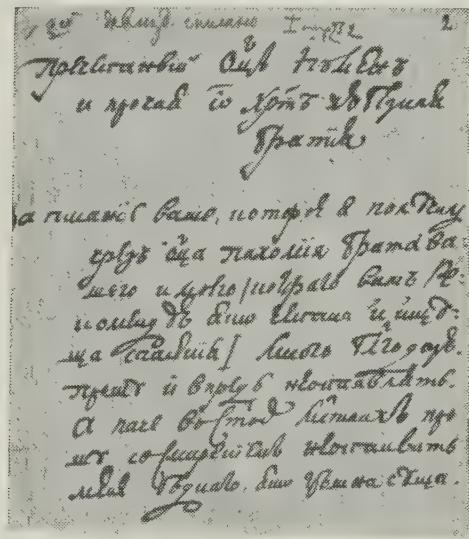
In 1765, St. Tikhon reopened at the hierarchal residence the Voronezh Slavonic-Latin Seminary. In cities of his diocese where there were ecclesiastical boards he opened parish schools (32, p. 97), and also a Latin Seminary in Elets and parish schools in Livny, Korotoyak and Cherkassk.

His retirement from the Voronezh See to the Zadonsk Monastery of the Meeting of the Vladimir Icon of the Mother of God did not sever links between the holy bishop and his flock. St. Tikhon continued to treat people with his all-forgiving love and compassion for their needs, as this is proclaimed with great spiritual force in the akathistos to the saint: "Being filled with the love of Christ, O thou Tikhon of good heart, thou laid thy soul for thy friends and, as a Guardian Angel, was with those who are near and those far away, appeasing the embittered ones, reconciling those at enmity and providing for the salvation of all..." (oikos 8).

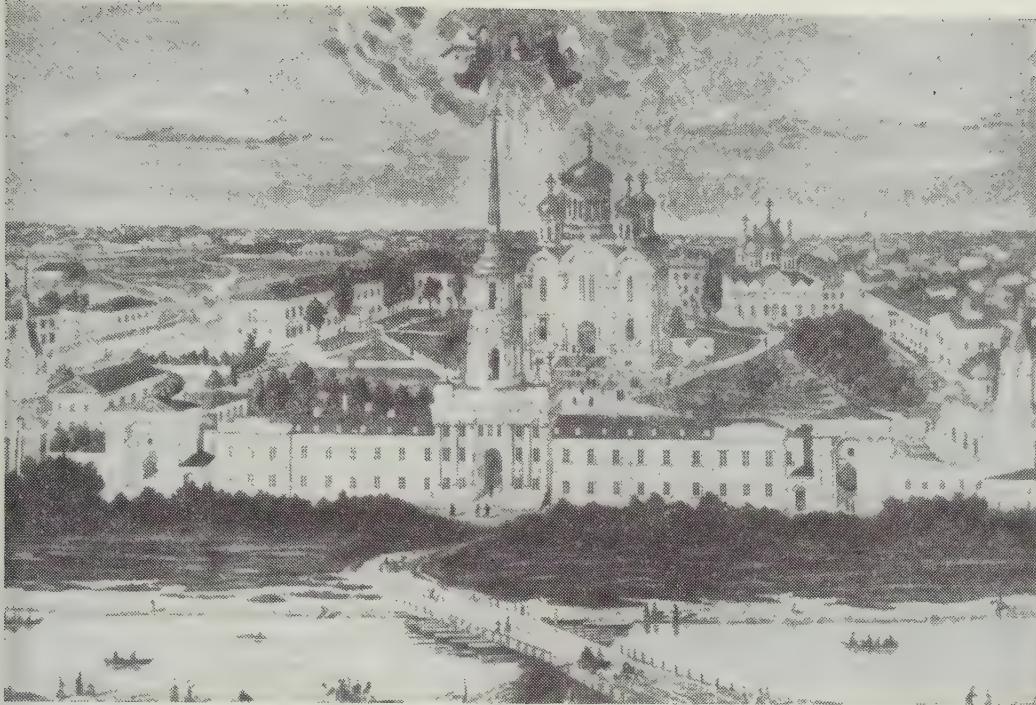
In the Zadonsk Monastery, just like when he was a diocesan hierarch, St. Tikhon combined the ascetic life of a monk with serving his neighbour and with the fruitful work of a spiritual writer.<sup>6</sup>

All works of St. Tikhon are permeated with concern for the salvation of people around him. His *Cell Letters* end with a laconic, but great appeal: "Seek salvation". Besides his numerous letters to friends, the saintly bishop wrote his famous *Spiritual Treasures Gathered in the World* (1777-1779), and a big work *On True Christianity* (1770-1771). In his writings he explained to the common folk in simple terms the depths of the dogmatic and ethical teaching of the Holy Church. His spiritual edifications are divided for the sake of the reader's convenience into sections dealing with sin, work, conscience and worshipping God. In his *Christian Edification* he teaches to pray incessantly (paragraph 51). "Praying consists not only of standing and making bodily bows before God and reciting written prayers, but one can also, without doing that, pray with one's mind and spirit at any time and in any place" (1, Vol. 5, p. 153).

His letters attest to the special attention paid by St. Tikhon to the life



The letter of St. Tikhon of Zadonsk to the brethren of the Wilderness of St. Seraphim of Sarov



The Monastery of the Vladimir Icon of the Mother of God in Zadonsk (now the Lipetsk Region). Litograph of 1909

of monks and nuns living within and without cloisters. In the section "Letters Dispatched" there are letters (Nos. 34 and 45) addressed to monks and nuns. Of special interest is the second one containing an exhortation about life in the cell. "While in the cell," exhorts the saint, "this is what you should do. Having risen from sleep, thank God and pray; back from church, read something from the books for the benefit of your soul, after which take up your work and do it. Having worked a while, stand up and pray; having prayed, read again something from the books. Thus, do all this in turn... But while at work or reading, elevate your mind to Christ and pray to Him that He would have mercy upon you and help you. When you do all these things in turn, then you will have a great desire and zeal for everything—reading and prayer.

"...Fleeing men, we must flee them not for their own sake, but on account of sin. It is sin that we must hate, not men; and men we must love, and not hate, but pray for them" (1, Vol. 5, pp. 342-343).

The following letters and edifications

of the saint are addressed directly to monks: "Counsel to Him Who Has Turned Away from This Vain World and Towards Christ and Who Has Commenced to Repent", "Counsel to a Beginner Monk", "Admonition to Brethren Monks", "Exhortation to a Monk as to How He Should Deep the Vows Taken at Baptism and Profession", "Counsel on How to Live in a Cloister", "My Admonition and Exhortation to a Certain Brother", "Advice to a Certain Monk Afflicted with the Spirit of Despondency".

A preacher of repentance and considerate and loving father of his children, St. Tikhon addressed his flock in his exhortations from the bottom of his compassionate and loving heart: "I write this to you out of Christian love and compassion... Hear me who wishes you, like himself, salvation and, what is more, hear Christ Himself, Who hungers and thirsts after our salvation" (1, Vol. 5, p. 343).

In the seclusion of a monastery St. Tikhon attained the height of spiritual perfection. Sacred zeal, which tolerated no human weakness, the zeal of the



The Church of the Holy Trinity in Zadonsk,  
Lipetsk Region (Voronezh Diocese)

Prophet Elijah, which distinguished him as a diocesan bishop, gradually gave way to Christ's meekness which he gained through tireless work of self improvement and received as a gift of God for his total devotion to the task of gaining God's Kingdom. As he wrote later: "There is no greater victory than a victory over your own wrath and over yourself" ("Letters Dispatched", No. 29).

The years in retirement of the holy bishop proved to be the most fruitful period of his service for the Church and people of God. The fruit of spiritual maturity of a Christian is revealed to the world through his words and deeds. Even without his edifications, St. Tikhon would still merit a place of honour among the teachers of the Church for his archpastoral deeds. He is honoured among the fathers of the Russian Orthodox Church for his literary works, accepted and understood by believers as exhortations of a true shepherd who leads his flock to salvation along the road of the Holy Fathers.

He was alone when he first began his acts of faith in the Zadonsk monastery, but soon after, his lofty spiritual life

and spiritual guidance attracted men of kindred soul so that a spiritual fraternity was gradually formed around him. Its members shared the holy bishop's aspirations and his being in their midst became a spiritual leaven of their new life. He trained many who later became fathers confessors and mothers and fathers superior of various cloisters.

St. Tikhon's cellarers wrote that "he was always ready to heed the voice of those who appealed to him... handed out everything (he had)... not only money, but also clothing, retaining only what he had upon his person" (2, p. 13). His active love of his neighbour knew no bounds: "...he maintained poor peasants, especially widows and orphans and for them... paid the taxes, fed them and clothed them...", and also built almshouses and homes for victims of fires and visited people in jail (2, pp. 13-15). St. Tikhon did not hesitate to visit the homes of persons who oppressed peasants, and to defend the oppressed. He drew attention to the plight of the destitute, pointing out that they were in such dire poverty because there was no genuine love among the Christians (2, pp. 56-57).

St. Tikhon sought and found righteous souls among the monks and nuns of the local monasteries and among laymen and entered into spiritual communion with them. One of them was Schemamonk Mitrofan (secular name Mikhail Goloshchapov) of the Zadonsk Monastery. He pursued his monastic devotions living in a cave near the cloister. The holy bishop was sincerely fond of him, called him brother and corresponded with him when a diocesan bishop. To this monk he sent "newly arrived sheep of Christ", novices who acquired such rich spiritual experience under the guidance of Schemamonk Mitrofan that some, like Hieromonk Pavel, later became fathers confessors of the brethren (Works. 6th edition, Moscow, 1898, Vol. 1, Notes, p. XII). Monks Feofan, Aaron and Mitrofan and novices Nikandr, Ioann and Vasiliy of the Zadonsk Monastery, were known to have special spiritual affinity with the holy bishop.

Monk Feofan was an illiterate peasant, but St. Tikhon found joy and con-

solation in simple conversations with him. "Feofan is my consolation," St. Tikhon used to say, "What I praise him for is: first—his simple heart, second—the fact that he is never idle, but always exercises himself in blessed labours" (2, p. 12).

Wishing himself to acquire the Christian simplicity which he saw in the Russian peasants, St. Tikhon often said that, if he could, he would renounce his bishop's dignity, the kamelaukion and robe and withdraw to some secluded monastery where he would chop firewood, carry water, sieve flour and bake bread, that is, do the most difficult work in order to gain the spiritual qualities of the common folk (2, pp. 10-11).

When St. Tikhon considered with a heavy heart the possibility of leaving for good the Zadonsk Monastery and the Voronezh Diocese and settling in his native Novgorod region, his spiritual trial was shared by his brothers in Christ. Monk Aaron, edified by the Most Holy Mother of God, told St. Tikhon that the Theotokos commands him not to leave Zadonsk. The saint obeyed the Divine will, was strengthened in spirit and relieved of his anxiety (2, p. 17).

When Athomite monks visited Zadonsk, the holy bishop would "converse with them at length about their monasteries and monastic living and listen to them with great attention", borrowing from their spiritual experience (2, p. 11).

The profound piety of the Zadonsk startsy drew to them many a layman. The startsy received special joy from their spiritual children from Elets, whom St. Tikhon loved with a pastor's love for their lofty piety. The best known among them for his righteousness was Kosma Ignatievich Studenikin, the warden of the Church of the Protecting Veil who had no family. St. Tikhon respected him for his highly moral life and often put up at his house when on visits to Elets. He saw in this man a kindred soul, for Studenikin lived entirely for the sake of his neighbours: he opened a school in his house and despite his limited means gave away all he earned to the poor. St. Tikhon also gave him money to be distributed among widows and orphans and for



Archbishop Antoniy (Smirnitsky, †1846) of Voronezh, in whose times the relics of St. Tikhon were invented

buying out people in debt (1, Vol. 5. Notes, p. IX).

Among the members of the spiritual fraternity were a resident of Elets, Grigoriy Fyodorovich Rostovtsev, and his two sons, Dimitriy and Mikhail. "We, monks," Vladyka Tikhon used to say, "must learn from them virtuous living." St. Tikhon was especially fond of Dimitriy Rostovtsev who, though a layman, lived like a monk. When in Elets St. Tikhon stayed at Dimitriy Rostovtsev's house, where many people came to see him. He had with them spiritual discourses and was happy to see that they longed for his salvific edifications (2, p. 17). "He spoke usually about eternal torment and eternal bliss and also about vices and Christian virtues in general" (2, p. 9). Vladyka Tikhon gathered in the world, among common folk, whom he served with Christian love, a spiritual treasure. He conveyed this experience to posterity in his remarkable work *Spiritual Treasures Gathered in the World*.

It is not to all members of his flock that St. Tikhon advised to enter a mon-

nastery, sensing that some were not prepared for monastic life (1, Vol. 5, p. 332).

In one of his letters St. Tikhon wrote about the hardships of monastic life: "Is it the black habit and vows that make a monk and not the cause itself? Of course, not! All Christians are required to follow the narrow and difficult road, but this is much more so for a monk or a nun..." (*Letters Dispatched*, No. 29). But when Vladyka Tikhon discerned in a person a true and tested desire for monastic life, he would help such a person to enter a cloister. One known case is that of a peasant Nikandr Bekhteyev (†1816) from the Klesovo village. When still a diocesan bishop, Vladyka Tikhon visited the village where the youth Nikandr attracted his attention and he said: "May the blessing of God be upon this youth". Subsequently Nikandr visited St. Tikhon in Voronezh and later in Zadonsk and corresponded with him. A few years later he came to Zadonsk and told Vladyka Tikhon of his desire to be professed. The holy ascetic advised him to visit the monastery more often and reveal to him his thoughts.

Soon after Nikandr became a novice under Schemamonk Mitrofan. He often visited St. Tikhon and conversed with him and was devoted to him with all his soul (33, August, p. 244). Under the influence of such mentors Nikandr rapidly progressed in his spiritual life which found expression in his active love for his neighbours.

The youth was surprised by St. Tikhon's insight, his ability to read his thoughts.<sup>7</sup> "How is it, Holy Vladyka, that you have been able to read my mind?" he asked on one occasion. "One has to improve one's inner eyes," St. Tikhon replied, "and then the external ones would open up. For example, throw a handful of wheat into a glass of water, look and you would see the grains. So also our thoughts are visible to the seer" (2, supplement, p. 56).

The spiritual fraternity assembled by Vladyka Tikhon included above all his disciples. We know from notes about St. Tikhon's life<sup>8</sup> left by Vasiliy Chetobarev and Ivan Efimov that they were deeply influenced by the holy ascetic of Zadonsk. Ivan Efimov, later profes-

sed with the name of Tikhon, was the founder of the Usman Convent of St. Sophia. Lofty spiritual life also distinguished another disciple of St. Tikhon—Aleksiy Fyodorovich Volkovitinov, the son of a priest from the village of Barkov, Zadonsk Uezd, later Hieromonk Agapit (17, p. 12).<sup>9</sup>

The influence of the spirit-bearing bishop was felt already during his own life-time also in other cloisters of the Voronezh Diocese. His name is linked with the restoration of the Convent of the Icon of the Mother of God "The Sign" in Elets and the foundation of other convents in the Don Cossacks' lands.

The convent in Elets burnt down in 1769, and the nuns were transferred to the Convent of the Protecting Veil in Voronezh.<sup>10</sup> They were soon joined by one Matrona Solntseva, a resident of Elets. Once on her way to the town she made a stopover in Zadonsk wishing to receive Vladyka Tikhon's blessing. He gave her a blessing to remain in Elets, and foretold that, after many afflictions, a new cloister would appear in the place of the one destroyed by fire, through the prayers of the nuns buried there. On the spot where the old convent was she found just one shabby cell in which staritsa Ksenia lived. A year and a half later Matrona, with another novice, Ekaterina, a resident of Lipetsk, went to Zadonsk again. With Bishop Tikhon's blessing they settled together with staritsa Ksenia. Other nuns began to join them too, and Matrona, professed with the name of Olimpiada, built a wooden church dedicated to the Icon of the Mother of God "The Sign". She did this with the assistance of Vladyka Tikhon.

On his visits to Elets Vladyka Tikhon went to see the nuns, exhorted them and shared with them his spiritual experience. He took archpastoral care of the cloister, supported the sisters by the grace-giving force of his prayers and sent them all they required. Heeding his admonitions, the residents of Elets made donations to the convent, which was thus restored through the cares of the holy archpastor. Its famous recluse, Mother Melania, often visited Bishop Tikhon in Zadonsk, asking for his edifications. It was there that she is said

to have taken her schema vows with the name of Miropia. Subsequently she became the spiritual guide of another nun and ascetic, Matrona Naumovna Popova.<sup>11</sup> At one time the Elets Convent of the Icon of the Mother of God "The Sign" was also under the special protection of Bishop Mitrofan of Voronezh.

The setting up of communities of nuns in the Don Cossacks' region by St. Tikhon is linked with the name of a widowed Deacon Vasiliiy Mikhailov from the village of Sirotinskaya. He pursued his acts of faith in the Belogorsk Monastery of the Resurrection, and, while still a diocesan bishop, Vladyka Tikhon included him into his newly appointed missionary-investigating commission as a capable missionary and preacher. This starets-deacon, a pupil of St. Tikhon, was the founder of convents in the Don region. His daughter Evdokia gathered a community of about ten nuns. Bishop Tikhon II of Voronezh (Yakubovsky; 1767-1775) was informed of the project and he sent to the nuns his blessing and also Psalters, Horologia and *Lives of Saints*. The convent continued to grow, and in 1776 Bishop Tikhon III of Voronezh (Stupishin-Malinin; 1775-1788) visited it on his way to Cherkassy. In 1779 he gave the nuns, who also accommodated in the convent many orphans, his blessing to observe the monastic rule in the parish church. The total number of inhabitants in the convent at that time was close to 50.

In 1777, Deacon Vasiliiy Mikhailov prepared special Rules for the community in Sirotinskaya. The draft of the Rules was examined by Bishop Tikhon III of Voronezh when he visited the community and were then sent for the final approval to St. Tikhon in Zadonsk. The holy bishop approved the Rules and wrote: "These edifications... are beneficent for the soul and therefore deserve to be read and appreciated. That being so, I advise you, o souls who have chosen the chaste living, to read them with zeal and heed them, and correct your ways and life in accordance with them, so that you may be worthy of the Mansions of the Heavenly Bridegroom Christ. And I also beg you: remember me, O young doves, in your holy prayers, and I wish you everything I wish myself" (30, issue 8, p. 150).

In 1785, the Ust-Medveditskaya Monastery of the Transfiguration of the Saviour<sup>12</sup> was turned into a convent. Mother Maria Karpova of the Sirotinskaya community was appointed its mother superior. She was accompanied by 40 sisters. The spiritual life of the convent was based on the Rules approved by St. Tikhon.

Since that time the Rules drafted by Deacon Vasiliiy Mikhailov were used not only in the Sirotinskaya community, but in some other communities of nuns in the Don region.

After the demise of Bishop Tikhon (†August 13, 1783) his spiritual children faced a difficult time. The new father superior of the Zadonsk Monastery failed to grasp the objectives and spiritual significance of starchestvo. He complained to the Consistory about breaches of the cenobitic monastic Rule legitimated by synodal regulations by the pupils of Bishop Tikhon. Schemamonk Mitrofan who lived outside the monastery grounds, was moved inside and was forbidden to receive visitors.

The startsy who were close in spirit to Bishop Tikhon did not live for long after their teacher's death. Startsya Aaron and Feofan died circa 1788 and Schemamonk Mitrofan—on February 27, 1793.<sup>13</sup> Bishop Tikhon and his spiritual followers performed their service for men being themselves between the world and the monastery. Ascending the steps of spiritual perfection, they gained Christian love in such abundance that it began to overflow into the souls of others who sought salvation. People of simple heart saw the lofty virtues of the ascetics and turned to them for advice in special circumstances and for consolation in their sorrows. And the startsy welcomed them and flung wide open the doors of their cells. Believers had vivid memories of Bishop Tikhon and a growing number of people visited the Zadonsk Monastery on his feast days. People sought guidance in their spiritual life.

Starchestvo flourished in the Zadonsk Monastery again 20 years after the demise of Schemamonk Mitrofan. This revival influenced the whole region. Schemamonk Agapit who had left the monastery after the death of Schemamonk Mitrofan, returned to Zadonsk. The feast

of serving their neighbours was performed by staritsa Matrona Naumovna Popova and staritsa Evfimia Grigorievna Popova (†1860). The priest of the Trinity Church in the Ust-Aksaikaya village, Father Vasilii Petrov (33, August, p. 254), a pupil of Bishop Tikhon and missionary among Old Believers, became famous in the region because of his holy life.

The behests of starchestvo were also asserted at that time in the neighbouring Tambov Gubernia. The Sarov Wilderness, that gave the world the light-bearing starets St. Serafim, also experienced a spiritual revival. The spiritual bonds that linked Bishop Tikhon with the Sarov ascetics did not break with his demise.

The reopening of the Usman Convent and Divnogorsk Monastery and the foundation of the St. Mitrofan and Belogorsk cloisters occurred in the years of the revival of starchestvo.

The cause of St. Tikhon was also continued by Zadonsk monk Georgiy Mashurin (†1836), who had close spiritual bonds with Archbishop Antoniy Smirnitsky, and Hieroschemamonk Nafanail who had entered the Zadonsk Monastery on advice of the Fool-in-Christ Antoniy Monkin in 1830 (33, September, p. 220). This spiritual continuity can also be traced in the Zadonsk Monastery in the subsequent years in the persons of the fathers confessors—Hieroschemamonk Avraamiy (†1852), Hieromonk Pavel (†1837), and Hieromonk Irinei (†1863).

Hieromonk Irinei (secular name Iosif) from the village of Oskochnoe, Zadonsk Uezd, was noted for his extreme piety and zealous obedience. For more than 26 years he was under obedience by the relics of St. Tikhon, daily celebrating early Divine Liturgy and for more than 5 years he was the monastery's father confessor (33, September, p. 218; 17, p. 14).

At that time the Voronezh See was administered by Archbishop Antoniy II (Smirnitsky; 1826-1846), former Father Superior of the Kiev-Pechery Lavra. His service in the Voronezh Diocese over a period of 20 years marked a special epoch in its history. "Long and reverential services, domestic prayers and strict abstinence... frequent sermons in

churches and frequent private discourses with members of his flock make him a beloved archpastor of the residents of Voronezh" (*Voronezh Antiquities*, 1911, No. 10, p. 27).

It was providential that it was during his rule that certain events took place joyous for the people of the Voronezh region and for all of the Russian Orthodox Church—the canonization of St. Mitrofan, the first Bishop of Voronezh (1832), and the invention of the relics of St. Tikhon (1846).

After St. Tikhon, the revival of Russian monasticism was especially promoted by his spiritual brother, outstanding hierarch Metropolitan Gavriil (Petrov; 1770-1801) of Novgorod and St. Petersburg, the then vice-president of the Russian Academy of Sciences.<sup>14</sup> It was due to him that a Russian translation of the *Philokalia* by Schema-Archimandrite Paisiy Velichkovsky and his pupils was published (Moscow, 1793). In the person of Metropolitan Gavriil "the Church saw a zealous champion of Orthodoxy, a defender of the innocent and protector of all clergy and especially of the monks. He was a loyal son of his country who worked for the good of the state in various areas of state life" (29, p. 124).

The *Philokalia* had influenced not only Russian monasticism, but also the spiritual life of all Russians. It was a return to the living sources of patristic theology and theosophy, to the best traditions of Russian people's piety.

The spiritual renascence of the 18th century which had started with St. Tikhon linked up through his pupils in the subsequent years with the grace-giving trend emanating from the Neamț Cloister in Moldavia: the pupils of Schema-Archimandrite Paisiy Velichkovsky who pursued their devotions under the archpastoral care of Metropolitan Gavriil in the St. Aleksandr Nevsky Lavra, Valaam Monastery, Optina Wilderness and Solovetski Monastery, encountered there some followers and pupils of St. Tikhon who paved the way for spiritual revival of Russian monasticism.

Hieroschemamonk Vasilii Kishkin<sup>15</sup> was a man of particular spiritual influence. He attended discourses of St. Tikhon of Zadonsk and was a spiritual fellow-worker of Archbishop Antoniy

(Smirnitsky) of Voronezh. Archimandrite Moisei Putilov, the Father Superior of the Optina Wilderness, was his pupil.

Archimandrite Feofan Novoezersky, the cellarer of Metropolitan Gavriil, who also took part in conversations with St. Tikhon of Zadonsk, maintained spiritual bonds with all champions of piety of his time. Father Feofan rendered invaluable assistance to Metropolitan Gavriil in reviving cloisters by recommending appropriate persons for various posts.

The grace-giving influence of the lofty spiritual life of the monks had a beneficent effect upon believers. The faithful children of the Russian Orthodox Church sacredly treasure in their memory the names of the fathers and teachers, luminaries of piety, trusting

that they stand by the Throne of God, interceding for their salvation. The proof of this is the veneration they have been held in to this day.

On August 26, 1983, large numbers of believers from the surrounding villages and cities and from all over the country streamed into Zadonsk, a small town of the Lipetsk Region in which St. Tikhon spent the last few years of his life, wrote his spirit-bearing works and became a teacher of piety, to mark the 200th anniversary of his demise and to offer up prayers to the saint.<sup>16</sup> One can say with confidence that the seeds of spiritual life sown by St. Tikhon in the land of Voronezh bear a good harvest unto the Lord and that the behests of starchestvo remain an undiminishing spiritual possession of the Russian Orthodox Church.

#### NOTES

<sup>1</sup> "The cultural life of the 17th century saw the emergence of manifestations," a modern scholar justly points out, "of what has come to be called 'secularization' of culture, that is the penetration into it of secular principles" (31, p. 9). The 18th century was characterized by an active attempt at reforming the Russian Church in the spirit of typical Western Protestantism. But the end of that century was marked by a general upsurge of spiritual life and a revival of monasticism.

<sup>2</sup> St. Tikhon, who had sacred visions of the Divine Light, devoted two of his letters to this theme—the 51st and 52nd (1, Vol. 5, pp. 70-71).

<sup>3</sup> See: *The Life and Feets of Hierschemamonk Ioann, the Founder and First Father Superior of the Sarov Wilderness*. Murom, 1892.

<sup>4</sup> Hieromonk Efrem (secular name Evdokim Korotkiy; † 1778). "According to tradition, this starets, noted for his noble heart, who fed during the famine (1775) thousands of local residents every day, was imprisoned on false charges and spent 16 years in a fortress". Hieromonk Avel. *The Cenobitic Sarov Wilderness*. Moscow, 1853, pp. 60-61; Works of St. Tikhon, Vol. 1. Notes, pp. X-XI.

<sup>5</sup> Subsequently the construction of the cloister was taken over from Hieromonk Efrem by Hieromonk Pakhomi.

Several letters from St. Tikhon to the Sarov brethren were included into his collected works. It is noteworthy that the first Father Superior of the Optina Wilderness, Archimandrite Moisei, was a novice in the Sarov cloister. His brother Iona, who accompanied him to Sarov in 1804, was professed there with the name of Isaia and later became the Father Superior of the Sarov Monastery (27, pp. 1-5). Two days before his death († June 16, 1862) Father Moisei asked for an icon of St. Tikhon to be placed in front of him (27, p. 12).

<sup>6</sup> The manuscripts section of the Lenin State Library contains 13 works of St. Tikhon in his own handwriting (in Fund No. 609, among the

documents of the second half of the 18th century).

<sup>7</sup> According to literary critic K. V. Mochulsky (1892-1948), a professor at Sorbonne and at the St. Sergius Theological Institute in Paris, many facts from the life of St. Tikhon provided material for the writer F. M. Dostoevsky for the character of starets Zosima in *The Brothers Karamazov*. The writer was deeply influenced spiritually by St. Tikhon (See: K. V. Mochulsky. *Dostoevsky: Life and Works*. Paris, 1947, pp. 521-522).

<sup>8</sup> A Complete Biography of St. Tikhon, Collected from Oral Tradition and Notes of Eyewitnesses published in 1796 by Archpriest Evfimiy Bolkhovitinov (subsequently Metropolitan Egeniy of Kiev)... who knew St. Tikhon personally and did a great deal for the preservation of his memory" (2, p. 48).

<sup>9</sup> Buried next to Hierschemamonk Agapit († 1825) in the Zadonsk Monastery was Antoniy Alekseyevich Monkin, a fool-in-Christ, born in the village of Klinovoe, Zadonsk Uezd, a man of lofty spiritual life noted for his divine gift of prophecy († 1851, at the age of 119). He was not a monk, but led a life of chastity, impressing everyone by his meekness. He often visited Zadonsk, residing in the cell of his spiritual friend Hieromonk Paisiy. He also maintained spiritual links with Archbishop Antoniy Smirnitsky and recluse Georgiy of the Zadonsk Monastery (33, September, pp. 207-227).

<sup>10</sup> Known among the pupils of St. Tikhon was staritsa Mother Taisia (secular name Tatiana Postovalova; 1840)—a nun of the Voronezh Convent of the Protecting Veil. She entered the cloister after hearing St. Tikhon's sermon in 1765 when he denounced a heathen celebration in the city square. As a nun she lived under the spiritual guidance of Hegumenia Prokla (in schema, Pelagia), a spiritual daughter of St. Tikhon (33, May, p. 42).

<sup>11</sup> Life of Matrona Naumovna Popova. Voronezh, 1889, pp. 8-14. Matrona Naumovna (mona-

stic name Maria; † 1851)—was the founder of the first almshouse in Zadonsk, the daughter of a deacon from the Elets Church of Sts. Cosmas and Damian. Was cured from a grave illness in the Zadonsk Monastery.

<sup>12</sup> The cloister of the Saviour and the Transfiguration was in the region of the Don Cossacks' host, three versts from the village of Ust-Medveditskaya. Founded in 1665 (V. V. Zverinsky. *Materials About the Orthodox Monasteries of the Russian Empire*. St. Petersburg, 1890, Vol. 1, pp. 212-213). Later, staritsa Schemanun Ardaliona (secular name Anna Ignatova; † 1864) and her pupils—Schemanun Pafnutia († 1878) and Hegumenia Arsenia († 1905) lived in that cloister and became famous (33, August, p. 344).

<sup>13</sup> See: Hieromonk Gerontiy, *Certain Aspects of the Life of Schemamonk Mitrofan*. 2nd edit. Voronezh, 1888, pp. 17-20.

<sup>14</sup> St. Tikhon corresponded with Metropolitan Gavriil (Petrov) of St. Petersburg who advised him to move to the Iveron Monastery in Valdai (34, p. 45).

<sup>15</sup> Hieroschemamonk Vasilii was a pupil of Schema-Archimandrite Paisiy Velichkovsky. It is written in his *Life*: "Many who lived by Father Paisiy received from him spiritual enlightenment and then went to Russia... all of them, settling in various Russian cloisters, introduced in them spiritual enlightenment which they had acquired themselves from the life and teaching of Starets Paisiy. ...We know of several of them. Hieromonk Vasilii (secular name Vladimir Timofeyevich Kishkin)." (*Life and Writings of the Moldavian Starets Paisiy Velichkovsky*. Moscow. 1847. Notes, p. XV).

<sup>16</sup> See an article in the section "In the Dioceses" in *JMP*, No. 12, 1983, p. 21.

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Archimandrite TIKHON

## Address of His Holiness Patriarch PIMEN

on Graduation Day at the Moscow Theological Academy and Seminary

June 14, 1984

My cordial congratulations to you, Your Grace Vladyka Rector, esteemed professors, teachers and students of the Moscow theological schools, on the conclusion of the academic year!

I also wish to address you, dear graduates of the academy and seminary, and greet you on this great and momentous occasion in your life, the completion of your theological education and the embarkation upon a new road that opens up before you, the road of ecclesiastical service!

On this day of joy, which you have been looking forward to for so long, you, former students, are parting with the wonderful student years and, according to the tradition hallowed by many generations, are offering your thanksgiving to the theological school that has brought you up. At the same time you are also recalling this day the path by which inscrutable Divine Providence has been leading you towards pastoral service. The most important landmark upon this path, which has determined all your future life, was your coming to this ancient school of piety—this great scholarly cell of God-bearing Abba Sergiy.

Having crossed the threshold of the theological school, you chose indeed the good and right part out of all that life offered you. You chose to devote your strength and talents to the responsible service of the Church, regarding it as a great and coveted goal, worthy of the lofty calling of man. You were brought here by your faith, for in the truths of the Christian Faith you saw one of the most profound revelations of existence, one of the most lofty moral beacons in mankind's historical searches.

Here, in this theological school, in the disciplines which you were taught, the emphasis has been laid on making all kinds of knowledge bear in itself the strong and clear principles of ethical work, that it would serve to elevate and ennable your inner life, bringing it to that ideal norm which is the only worthy purpose of all knowledge. This purpose is life everlasting which opens up in the knowledge of the Only True God (Jn. 17. 3). The Church science which you have been taught rests on comprehensive knowledge that is achieved by making reason obey faith and that elevates the mind to the utmost height of theology—the knowledge of the Holy Trinity combined with a constant worship of It.

Thus here, in the theological school, a very special ideal has been traced before you—the service of the Holy Trinity. This ideal is holy, genuine and can be translated into reality, of which we are assured by the life of Abba Sergiy, this great servant of the Holy Trinity, an inspired champion of unity of all Russian lands and an ardent patriot of our Motherland.

Having before your mind's eye this great ideal, proceed to your responsible pastoral service—profound in its inner content, incredibly lofty in its eternal spiritual meaning and marvellous in its Divine dignity.

May a blessing of God always accompany you in your service of the Russian Orthodox Church.

## Graduation Ceremony at the Moscow Theological Schools

On June 14, 1984, the 40th anniversary of the revival of the Moscow theological schools, they marked the end of the academic year and the 36th graduation from the academy, the 37th—from the seminary, the 21st—from the correspondence courses and the 13th—from the prectorial courses of the MTA.

Divine Liturgy and a thanksgiving moleben in the Academy Church of the Protecting Veil were led by the MTA assistant rector, Archimandrite Georgiy, with members of the faculty and graduates in Holy Orders. Before the moleben, Archimandrite Georgiy delivered an exhortation for the graduates in which he spoke of the lofty dignity and great responsibility of pastoral service. Singing at the service was the student choir of the academy and seminary under the direction of M. Kh. Trofimchuk, a MTS teacher.

After the service, the assistant rector of the seminary, Archimandrite Venedikt, members of the faculty and students offered up a thanks-

giving prayer by the shrine of St. Sergiy of Radonezh and kissed his holy relics in the Trinity Cathedral of the Trinity-St. Sergiy Lavra. Before the moleben, Archimandrite Docent Matfei cordially congratulated the graduates on behalf of the father superior of the Lavra, Archimandrite Aleksiy. In keeping with tradition, a common photo was made of the faculty members and students in front of the Refectory Church of St. Sergiy of Radonezh. A Lity for the dead was said by the monument to the departed faculty members of the MTA and MTS.

The solemn graduation ceremony took place in the academy church. It was led by His Holiness Patriarch Pimen, the Holy Archimandrite of the Lavra. Members of the presidium included members of the faculty and guests of honour among whom were Archbishop Prof. Dr. Pitirim of Vologolamsk, the Rector, Bishop Prof. Aleksandr of Dmitrov and father superior of the Lavra, Archimandrite Aleksiy.



Graduation ceremony at the Moscow Theological Academy and Seminary, June 14, 1984



**His Holiness Patriarch Pimen presenting their diplomas and certificates to the graduates of the Moscow theological schools**

After the singing of the Troparion of the Pentecost "Blessed art Thou, O Christ our God Who didst shew the fisherman to be most wise..." prorector Prof. M. S. Ivanov announced the results of the graduation examinations for the 1983/84 academic year. Speeches of gratitude to His Holiness Patriarch Pimen, professors and lecturers were made on behalf of the graduates of the seminary by Vadim Smirnov, on behalf of the academy graduates by Nikolai Rezukhin, on behalf of the graduates of the correspondence courses by Hieromonk Evgeniy and on behalf of the graduates of the precentorial courses by Deacon Feodor Rozhik. Speeches were also made by graduates belonging to various Orthodox Sister Churches: from the Bulgarian Church by the representative of the Bulgarian Patriarch to the Patriarch of Moscow, Dean of the Bulgarian Metochion in Moscow, Archimandrite Kirill, and from the Serbian Church—Hieromonk Nektariy.

The participants heard with great attention an address of His Holiness Patriarch Pimen (see p. 33). The rector, Bishop Aleksandr, cordially thanked His Holiness for his edification and pa-

ternal care for the Moscow theological schools. He also addressed the graduates with an exhortation. The acting secretary of the Academy Council, Hegumen Docent Platon, read out messages of congratulation received by the academy.

His Holiness Patriarch Pimen then presented the diploma of Magister of Theology and a magister's badge to the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko. He also presented diplomas to professors and docents of the Moscow Theological Academy, diplomas and badges of Candidate of Theology to the academy graduates, certificates to the graduates of the seminary and certificates and tuning forks to the graduates of the precentorial courses. All the graduates received prayerbooks published by the Moscow Patriarchate.

The graduation ceremony ended with the singing of the Kontakion of the Pentecost: "When the Most High came down and confused the tongues..." and of "Many Years".

**Archpriest DAMIAN KRUGLIK,  
MTS lecturer**

# Magisterial Disputation at the Moscow Theological Academy

On March 30, 1984, the Council of the Moscow Theological Academy met to discuss a dissertation on the theme: "The History of Relations Between the Russian and Jerusalem Orthodox Churches" presented by the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, for a degree of Magister of Theology.

Archpriest Aleksandr Nikolaevich Kravchenko was born on October 14, 1931, in Moscow, into the family of a clerk.

In 1956, he graduated from the Moscow Theological Academy and was sent by the Education Committee of the Holy Synod to the Odessa Theological Seminary where he was a helper to the assistant rector, teacher and secretary of the OTS Board.

On April 10, 1959, in accordance with the resolution of His Holiness Patriarch Aleksiy, he was appointed acting assistant rector of the Odessa Theological Seminary. On August 21, 1961, His Holiness the Patriarch approved the decision of the Education Committee on his appointment assistant rector of the seminary. Simultaneously he taught general ecclesiastical history, and from 1965 to 1972 was the secretary of the Odessa Diocesan Administration. In 1971 he was a member of the Local Council of the Russian Orthodox Church from the laity of the Odessa Diocese.

In July 1973, he was ordained deacon, and in August 1973—presbyter.

In 1974 he was raised to the rank of archpriest.

In November 1975, Archpriest Aleksandr Kravchenko was approved by His Holiness Patriarch Pimen as the Rector of the Odessa Theological Seminary and was awarded an ornamented cross.

In 1977, he was awarded a mitre. In 1981, for Holy Easter, he was awarded the right to celebrate Divine Liturgy with the Holy Doors open until the singing of the Lord's Prayer.

Father Aleksandr has been decorated with the Orders of St. Vladimir, 3rd and 2nd Class, the Order of St. Sergiy of Radonezh, 2nd Class, and with or-



Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary

ders of the Alexandrian, Antiochene, and Georgian Orthodox Churches.

He is a member of the Theological Commission of the Christian Peace Conference, has frequently participated in different theological conversations, and was a member of the Russian Orthodox Church delegation to the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 10-14, 1982).

Archpriest Aleksandr Kravchenko is the author of two scientific reports—"Service of the Church in the Name of Justice and Peace" and "Responsibility of the Church in the World Characterized by the Development of Science and Technology" on the documents of the Orthodox-Lutheran Conversations—published in the collection "Zagorsk I-III" (1982, Leipzig, in German). Many articles written by him on the life of the Odessa Theological Seminary, as well as articles on Church history and theology and sermons have appeared in *The Journal of the Moscow Patriarchate* and in the *Pravoslavni*

*Visnik*, the journal of the Patriarchal Exarch to the Ukraine.

For a degree of Magister of Theology, Archpriest Aleksandr Kravchenko presented to the Council of the Moscow Theological Academy a two-volume work on the history of relations between the Russian and Jerusalem Orthodox Churches.

In his introductory speech Archpriest Aleksandr Kravchenko dwelt on the relations of the two Orthodox Sister Churches in a chronological order, mentioning major historical events during nearly a millennium, beginning with pilgrimages that followed the Baptism of Russ. Characterizing the early period of relations between the Russian and Jerusalem Churches, the speaker stressed that Russian pilgrims used to go to the Holy Land with a profound desire to venerate at the Sepulchre of the Lord, at the shrines connected with the earthly life of the Saviour.

Broken by the Mongol-Tatar yoke, the ties of Russ with the Holy Land were re-established in the 15th century. For several centuries Russian pilgrims provided spiritual support and material aid to the Christians of the Holy Land who lived under foreign domination. These ties were especially strengthened since the late 16th century. The Christians of the Holy Land put their trust and hope in the Muscovy Russ as a strong Orthodox state which could protect them as well as all Christians of the East from the Ottoman domination, to defend them from arbitrariness and tyranny.

Speaking of the following centuries, Archpriest Aleksandr Kravchenko noted: "The Sister Churches shared with one another their inexhaustible spiritual, moral and cultural values, accumulated over many centuries. All this was reflected in the establishment of permanent missions—in 1818, there was founded the Metochion of the Patriarch of Jerusalem in Moscow; and in 1847—the permanent representation at the Sepulchre of the Lord—the Russian Orthodox Mission. In 1882, the Russian Orthodox Palestinian Society was founded which soon became a major scientific research centre with many eminent orientalists participating.

This was accompanied by the development of prayerful and eucharistic

communion between the two Churches, which was and remains the most important condition of the unity of the Holy Catholic and Apostolic Church.

Archpriest Aleksandr Kravchenko then spoke of a difficult internal and external situation that faced Russia after the Revolution as a result of the harsh consequences of the world and civil wars (because of this the Russo-Palestinian Church relations were temporarily broken), and described the gradual restoration of prayerful and canonical ties which began in the 1930s and was completed in the 1940s and the following years. For the first time in the history of the Russian Orthodox Church and the Russo-Palestinian relations the Holy Land was visited by the Primates of the Russian Church: His Holiness Patriarch Aleksiy—in 1945 and in 1960, and His Holiness Patriarch Pimen—in 1972.

In May-June 1968, His Beatitude Patriarch Benedictos of Jerusalem visited this country and participated in the celebrations to mark the 50th anniversary of the restoration of the Moscow Patriarchal Throne. In 1981, his successor, His Beatitude Patriarch Diodoros I of Jerusalem, was a guest of the Russian Orthodox Church. Welcoming the Primate of the Jerusalem Church, His Holiness Patriarch Pimen expressed his deep conviction in "the indissoluble nature of the traditional ties of brotherly love in Christ which are the guarantee of strengthening the spiritual bonds between the Jerusalem and Russian Orthodox Churches", who together witness "Christ to the mankind, establishing faith, hope, love and peace among nations".

The official opponents—Prof. K. E. Skurat and Prof. B. A. Nelyubov—took the floor after the introductory speech by Father Aleksandr.

After that the Academy Council voted to confer a degree of Magister of Theology upon Archpriest Aleksandr Kravchenko and to ask His Holiness Patriarch Pimen to approve this decision.

All the council members warmly congratulated Father Aleksandr and wished him many years of work in the field of theology. Archpriest Aleksandr Kravchenko cordially thanked them for the congratulations.

# IN THE DIOCESES

## Moscow Diocese

On January 8, 1984, the Sunday after Christmas, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of St. Nicholas in the village of Malyshevo, Ramenskoe District.

On March 18, the 2nd Sunday in Lent, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Zagornovo, Ramenskoe District. At the Lesser Entrance he presented a mitre (patriarchal award for Holy Easter) to the rector, Archpriest Simeon Ruzaev.

On March 25, the Sunday of the Veneration of the Holy Cross, Metropolitan Yuvenaliy, during Divine Liturgy in the Church of the Vladimir Icon of the Mother of God in the village of Vinogradovo, Mytishchi District, presented a mitre (patriarchal award) to the rector, Archpriest Vladimir Zhavoronkov.

On April 8, the 5th Sunday in Lent, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the town of Klin. During the Liturgy, the archpastor bestowed a palitsa upon the rector, Archpriest Nikolai Ptashinsky.

The father confessor of the Moscow Diocese, Archimandrite German, heard confessions of clerics of the diocese during Lent in the Transfiguration Church over the front gate of the Moscow Novodevichy Convent.

On April 17, at the Moscow Diocesan Administration, A. S. Plekhanov, Representative of the Council for Religious Affairs of the USSR Council of Minis-



**Metropolitan Yuvenaliy of Krutitsy and Kolomna being welcomed by the parishioners of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the town of Klin, Moscow Region**

ters in Moscow, presented to Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archimandrite Grigory, secretary of the diocesan administration, certificates of the Moscow City Bank on their donations for the construction in Moscow of the Monument of Victory in the Great Patriotic War.

**Alma-Ata Diocese** By the decision of His Holiness Patriarch Pimen and the Holy Synod of March 28, 1984, "Archbishop Irinei of Alma-Ata and Kazakhstan was appointed Archbishop of Khar'kov and Bogodukhov".

On April 1, the 4th Sunday in Lent, Archbishop Irinei bade farewell to his flock in Alma-Ata. During Divine Liturgy in the Cathedral Church of St. Nicholas the archpastor addressed the congregation with a farewell exhortation. Then a moleben was conducted for those travelling. Archpriest Valeriy Zakharov, Secretary of the Alma-Ata Diocesan Administration, delivered an address. On behalf of the clergy and laity he thanked Archbishop Irinei for his labours at the Alma-Ata See and wished him every success and the help

of God in his new place of archpastoral service.

That same day Archbishop Irinei officiated at the Passion and read the Akathistos for the Passion of Christ in the Church of the Protecting Veil in Alma-Ata. After the service, the archpastor invoked God's blessing upon all the worshippers.

On April 2, Archbishop Irinei left Alma-Ata for his new place of archpastoral service. The clergy and many believers of Alma-Ata came to see off their archpastor.

**Vinnitsa Diocese** On March 18, 1984, with the blessing of Archbishop Agafangel of Vinnitsa and Bratslav, a thanksgiving moleben on the occasion of the 40th anniversary of the liberation of the Vinnitsa Region from the German-fascist invaders was held in all the churches of the diocese.

On March 20, the day of the celebrations in honour of the liberation of Vinnitsa, Archbishop Agafangel and the clerics of the diocese laid a wreath to the Glory Memorial.

On April 1, the 4th Sunday in Lent, Vladyka Agafangel celebrated Divine



The Church of St. Aleksandr Nevsky in Melitopol (Dnepropetrovsk Diocese)



Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, with the clergy and parishioners of the Church of St. Aleksandr Nevsky in Melitopol, April 7, 1984

Liturgy in the Resurrection Church in Vinnitsa. After the Communion Verse, the archpastor addressed the believers with an exhortation and called them to pray for peace throughout the world.

#### **Dnepropetrovsk Diocese**

On April 7, 1984 the Feast of the Annunciation of the Blessed Virgin, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, celebrated Divine Liturgy in the Cathedral of St. Aleksandr Nevsky in Melitopol. The year 1984 saw the centenary of the consecration of the cathedral. The date



Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, clerics and parishioners, on the porch of the Ascension Cathedral in Krivoi Rog on April 27, 1984, the Feast of the Icon of the Mother of God "The Life-Bearing Source"

of the foundation of the cathedral is attested by an inscription in Armenian, which was found by the clerics of the cathedral on its base. At their request the inscription was translated into Russian at the Armenian Theological Seminary. It reads that the cathedral was built in 1884 on the donations of Hodzha Aga Avetis, it was consecrated in honour of the Annunciation of the Blessed Virgin.

Vladyka Leontiy intoned "Eternal Memory" to all those who had laboured in building the cathedral and its improvement. The archpastor wished mercies of God to the cathedral clergy and staff and to the parishioners.

**Kaluga Diocese** By the decision of His Holiness Patriarch Pimen and the Holy Synod of July 16, 1982, His Grace Bishop Ilian was appointed to the Kaluga See.

On Sundays and feast days in 1982 and 1983 Bishop Ilian of Kaluga and Borovsk conducted divine services in the Cathedral Church of St. George in

Kaluga and in other churches of the diocese.

On January 21, 1983, an annual meeting of clergy and members of church councils of the Kaluga Diocese was held. The participants heard a lecture on the international situation and information on the development prospects for the Kaluga Region. Bishop Ilian spoke on the peacemaking of the Russian Orthodox Church and called the believers not to slacken their efforts to strengthen peace throughout the world. Then there was a ceremony of presentation of citations of the Kaluga Regional Commission of the Assistance to the Peace Fund and of the Regional Peace Committee.

**Saratov Diocese** On April 30, 1984, Radonitsa, Archbishop Pimen of Saratov and Volgograd celebrated Divine Liturgy and conducted a panikhida in accordance with the Paschal rite in the Cathedral Church of the Descent of the Holy Spirit in Saratov.

On May 9, Victory Day, Vladyka Pimen conducted a panikhida in the



THE DORMITION OF THE MOST HOLY MOTHER OF GOD



Divine Liturgy in the Patriarchal Cathedral of the Epiphany on June 3, 1984, the Feast of the Vladimir Icon of the Mother of God, the enthronization day of His Holiness Patriarch Pimen

June 3, 1984, the Feast of the Vladimir Icon of the Mother of God, the day of patriarchal enthronization. To the right: His Holiness Patriarch Pimen addressing the believers after Divine Liturgy in the Patriarchal Cathedral of the Epiphany. Below: Metropolitan Aleksiy of Tallinn and Estonia congratulating, after the Liturgy, His Holiness the Patriarch on the feast and the anniversary of his enthronization



FOR THE 200th ANNIVERSARY OF THE DORMITION CATHEDRAL IN TARTU  
July 29-30, 1983



Metropolitan Aleksiy of Tallinn and Estonia celebrating Divine Liturgy in the Dormition Cathedral in Tartu on July 30, 1983



Metropolitan Aleksiy of Tallinn and Estonia being solemnly welcomed by the clergy of South-Eastern Estonian deaneries in the Dormition Cathedral in Tartu on the eve of the celebrations in honour of the cathedral's 200th anniversary, July 29, 1983

FOR THE 200th ANNIVERSARY OF THE DORMITION CATHEDRAL IN TARTU  
July 29-30, 1983



The Dormition Cathedral in Tartu



The iconostasis of the Dormition Cathedral in Tartu



His Holiness the Dalai Lama opening the Round Table Conference at the Indian National Centre, New Delhi, of the Asian Buddhist Conference for Peace, which was held on May 20-21, 1984



Archbishop Makary of Ivano-Frankovsk and Kolomyia presenting a set of records with the hymns of the Russian Orthodox Church to the President of India, Mr. Zail Singh

Below: The participants in the Round Table Conference being received by the Prime Minister of India, Mrs. Indira Gandhi



FOR THE 325th ANNIVERSARY  
OF THE INVENTION OF THE RELICS

September 10/August 28, 1984



ST. IOV OF POCHAEV

*The icon of the iconostasis of the Trinity Cathedral  
of the Pochaev Lavra of the Dormition*



The Ascension Cathedral Church of Novosibirsk



April 20, 1984, Good Friday. Archbishop Gedeon of Novosibirsk and Barnaul leading the procession with the Holy Epitaphion round the Ascension Cathedral Church in Novosibirsk



Archbishop Gedeon of Novosibirsk and Barnaul leading a festal procession round the Protecting Veil Cathedral in Barnaul on April 23, 1984, Easter Monday



April 24, 1984, Easter Tuesday. Archbishop Antoniy of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, clerics and parishioners at the entrance of the Transfiguration Cathedral Church in Sumy

cathedral church for the warriors who died in the Great Patriotic War.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Vladyka Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas in the town of Kamyshin. The archpastor presented ornamented crosses (patriarchal awards) to the rector of the church, Archpriest Ioann Matvienko and to Archpriest Petr Barakov for their zealous service for the Church of Christ. After the Liturgy, Archbishop Pimen preached a sermon and blessed the parishioners.

**Sumy Diocese** On January 7, 1984, Christ-mas, Archbishop Antoniy of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Transfiguration Cathedral Church in Sumy. After the Liturgy, the archpastor read out the Christmas Message from His Holiness Patriarch Pimen to All Faithful

Children of the Russian Orthodox Church and congratulated the believers on the feast.

On April 15, the 6th Sunday in Lent, the Feast of the Entry of Our Lord into Jerusalem, Archbishop Antoniy celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the cathedral church. During the Liturgy he ordained Deacon Viktor Krivodub presbyter.

On April 24, Easter Tuesday, Archbishop Antoniy celebrated Divine Liturgy in the same cathedral. At the Lesser Entrance Vladyka Antoniy presented patriarchal and archpastoral awards for Holy Easter to clerics of the Sumy Diocese.

**Chernigov Diocese** On April 18, 1984, Holy Wednesday, Archbishop Antoniy of Chernigov and Nezhin celebrated the Liturgy of the Presanctified Gifts in the Resurrection Cathedral Church in Chernigov. At the Lesser Entrance the archpastor presented patriarchal and



April 18, 1984, the Chernigov Cathedral Church of the Resurrection. Archbishop Antoniy of Chernigov and Nezhin bestowing a mitre upon Archpriest Grigoriy Pilipenko, Rector of the Church of St. Michael the Archangel in the village of Kruty

archpastoral awards for Holy Easter to clerics of the diocese.

The patronal feast of the Resurrection Cathedral Church in Chernigov was celebrated on April 23, Holy Monday. Vladyka Antoniy celebrated Divine Liturgy in the cathedral church. He congratulated the parishioners on the feast and blessed them.

On April 26, Easter Thursday, a group of students of the Leningrad Theological Academy led by Hieromonk Iannuariy, a lecturer at the LTA, visited

Chernigov. A moleben was conducted in the cathedral church and the guests venerated at the deeply revered local icons. Then they got acquainted with ancient holy shrines and historical monuments of Chernigov. At the diocesan administration the delegation was received by Archbishop Antoniy. The archpastor greeted his guests and wished them God's help in their future pastoral service. Hieromonk Iannuariy cordially thanked Archbishop Antoniy for his hospitality.



# SERMONS

## Exhortation by His Holiness Patriarch PIMEN on the Feast of Transfiguration

**W**hen our Lord Jesus Christ was transfigured before His chosen disciples on Mount Tabor, He wished that this miraculous event be concealed from all others *until the Son of man be risen again from the dead* (Mt. 17. 9; Mk. 9; 9). His disciples shared the aspirations of the people that their Teacher and Lord should become an earthly ruler and liberate the nation from the domination of Rome. On Mount Tabor the Lord revealed to His disciples His glory and Heavenly power and might. The Transfiguration of the Lord took place in order to demonstrate to the disciples and followers that His approaching earthly passion on the Cross on the soil vanquished by the Romans would take place of His own free will. A Church hymn, called kontakion, speaking of the Transfiguration has exactly this to say about it: "So that, when they should see Thee crucified they might understand Thy suffering to be of Thy own will...".

After the Resurrection of our Lord, the Apostles proclaimed His Transfiguration, saying of Him: "Thou art verily the glorious light of the Father". Thereby they witnessed the Divine Nature of

Delivered in the Patriarchal Cathedral of the Epiphany at All-Night Vigil on August 18, 1983, the eve of the Feast of Transfiguration of Our Lord.

Christ the Saviour which had been revealed to them on Mount Tabor in the *brightness of...glory* of the Father (Heb. 1. 3).

Another hymn of the feast, a troparion, draws the attention to its significance for all who believe unto the Lord: "Kindle Thine everlasting light even upon us sinners...".

Why is it necessary that the everlasting, grace-giving Light of the Lord should shine for us and within us all? This is because, dear brothers and sisters, we are called to self-purification, repentance and setting right our whole life, something that can not be done without God's help.

And may the Light Everlasting, that shone forth on Mount Tabor, illumine also our hearts and enlighten us by the knowledge of God's will upon the spiritual path of salvation.

We must also be mindful of the prayers of the steadfast and true Intercessor of ours, the Blessed Virgin Mary. "Through the prayers of the Theotokos," sings the Holy Church, "O Light-Giver, glory to Thee!"

On the eve of this feast, I would like to wish you all that the Light of Christ illumine every one of you, that the Father's brightness touch your hearts and that the Theotokos always be and remain your prayerful Intercessor and Succourress. Amen.

## Homily on the Feast of St. Tikhon, the Bishop of Voronezh

**A**mong the many rewards for piety, which mostly relate to the Life to come, the Lord God promised through His Prophet such a one that is granted unto the true ascetics even here on Earth: *And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not* (Is. 58. 11).

Why should the Lord grant this reward unto His chosen ones right now and even before that day, established by His own Wisdom before all time, *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor. 5. 10). Why should there be this reward here on Earth, which is the place of labours and not of rewards? It is not so much for the righteous who have already attained their Heavenly Motherland, as it is for us... For their true reward is with the Most High, and the praise from men, which they shunned in this earthly life, can hardly add anything to that eternal glory which is theirs from God. But for us, earthly travellers, the ceaseless miracle of incorruption of the bodies of God's saints is unspeakably consoling and edifying.

The Lord God has created man into incorruption. According to God's will man should be immortal not only in soul, but also in body, and he would have been such had he not called death upon himself, had he not corrupted his nature by breaking the commandment not to eat of the tree of the knowledge of good and evil. But *as by one man sin entered into the world, and death by sin; and so death passed upon all men... and death reigned from Adam to Moses* (Rom. 5. 12, 14), and continues to reign to this day. Will there ever be an end to this reign, and what is to become of the human race? Do we come into this world only to be later hidden forever in the bowels of Earth? Is it true that one end lies in store for man as for beast? Every one of us must

surely have asked himself such questions, and none dared to answer them, all the wisdom of the wise turned mute and silent before the mystery of death.

The light of the Resurrection of Christ has pierced the inscrutable darkness of the grave for the whole world to see. The Holy Apostles saw and preached to the world that the dominion of the devil is overthrown by the Cross and the reign of Death is shattered by Christ's Resurrection. But in the darkness that surrounds us, this unwaning light is often dimmed in our vision. Our wavering faith keeps asking in disbelief: where is this victory over Death, which continues to vanquish us all, for even after the Resurrection of Christ people still die just as they did before.

This question was answered by our Lord Jesus Christ and His Divine promises. *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live* (Jn. 11. 25), He tells us, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live* (Jn. 5. 25).

And it is not Death alone that is veiled in much darkness, but also our life, and to dispel this darkness we constantly need light from above. Who are we and whence do we come? Why are we born into this life? What is to become of us when we die? How should we live and act in keeping with our nature and in line with the purpose of our existence? Such questions that irresistibly invade the soul in the hour of man's secluded conversation with his conscience, have always remain an insoluble puzzle for the human mind. But the Lord God, Whose good will it was to redeem us from Death, did not leave us in darkness concerning our life. He sent into us the *true Light, which lighteth every man that cometh into the world* (Jn. 1. 9), revealed unto us the end of our existence in Heaven, showed us the straight and true way towards that end in His Law. But the guile of the enemy placed upon this way many a sideway of vice, which all look smooth

and inviting. So which path should we take? Shall we take the road of the Law of God, even though most of it is overgrown with thorns, or branch out into the ways of vice which appear to be strewn with flowers in the beginning?

To make up for our impotence and guard our will from temptation, the Lord God has warned us with His promises and admonitions. He told us that there is not one and the same end in store for the righteous and the sinner, that the loyal fulfilment of His Commandments will be rewarded by eternal bliss in His Heavenly Kingdom, whereas vice and impiety lead into eternal punishment in the company of the devil. But all these promises and admonitions seem so remote, while the lures of vice appear to be so near! Heavenly bliss is hidden from us by the inscrutable veil of Death, whereas the pleasures and attractions of this world are always there before our eyes. What heart would not be shaken by all these lures? What courage can stand its ground in the face of such enemy snares? How strong should be the faith that, despising the visible, would strive for the invisible with all the strength of the spirit? To strengthen us in our weakness and revitalize our faith in the life to come, the merciful Lord reveals to us through the incorruption of the bodies of His saints a visible and tangible proof of the rewards that lie in store after death for the faithful who obey His will. Thanks to this we can not only trust, but we can see that the end of the righteous and the sinner is not the same, that the hopes of the righteous are filled with immortality, while the ways of the sinners lead right to the bottom of hell. Standing by the coffin of the righteous, one can not hesitate in choosing between the way of virtue and salvation, and the path of vice and perdition. Even a man who is not too clever would tell you that he would rather enjoy eternal bliss than be lured by the fleeting sweetness of sin.

But those who embark upon the path of virtue face many stumbling blocks and temptations. For narrow and thorny is the way by which it pleases the Lord to lead men into His Kingdom: *Strait is the gate, and narrow is the way, which leadeth unto life* (Mt. 7. 14), said the

Lord. Obeying the Law of God means leading a constant and never-ending struggle. One has to give up his own will and submit to the Law of God, trample upon his selfishness and expose oneself to things that bring sadness and bitterness, that are difficult and unpleasant. One has to work instead of taking rest, to be wakeful when one's sluggish flesh is ready to plunge into slumber, to fast instead of relishing tasty food, to pray and shed tears in solitude instead of passing the time in a pleasant chat. And what follows after that? More often than not more sorrows and troubles... and, what is the hardest of all, the acts of truth and of faith often become the target of slanders and censure.... How much courage, faith and endurance one needs to withstand all these trials, to bear the heavy load of sorrows by which the love of our Heavenly Father tests the faith of His chosen ones! That is why even before the Last Judgement the Lord glorifies the deceased pious ascetics in order to give consolation and strength to those who follow in their footsteps in the moments of gloom and exhaustion of spirit. Standing by the coffin of a righteous man, we see and realize that *souls of the righteous are in the hand of God and no torment will ever touch them, that having been disciplined a little they will receive great good* (Wis. 3. 1. 5), that all sorrows are really nothing in comparison to the glory by which they are glorified by the Lord....

If some heedless Christians need to be awakened to piety, and their heedlessness to be exposed, then one glance at a glorified righteous man amounts to a most forceful exposure of a heedless one. We claim ailments as an excuse for our laziness; but the incorruptible bodies of saints were just as exposed to passions as ours, had the same weaknesses, the same inborn inclination to sin, and nevertheless they accomplished the great labours and exploits which are glorified and blessed by the Holy Church....

The incorruptible bodies of saints of God truly attest to the fact that the real strength not only of the spirit, but also of the body is gained through labours and exploits, through self-denial and mortification of carnal lusts, that

truly immortal in spirit and body are those who live in this world *being destitute, afflicted, tormented* (Heb. 11. 37).

And if even to this day our spiritual weakness requires help from above, then in the glorified saints of God we always have speedy succourers, ready mediators and prayerful intercessors for us before God, our true mentors and guides towards salvation.

They, our brothers by nature, are fully aware of all the impotence of the human nature, and they are accessible to every mournful cry, they have compassion for every tear of repentance and they hold near every sigh of prayer. God is always heedful of their supplications: *The effectual fervent prayer of a righteous man availeth much* (Jas. 5. 16). So strive towards them with faith, hope and love and the cry of your heart will be heard, your tears will be dried and every spiritual help will be granted unto you in good time.

By glorifying in His Church men of righteousness in whom He is well pleased and as if sending them down into

this world for our edification, encouragement and consolation, the Lord reveals to us so much mercy, love and condescension! Each time one approaches the miraculous shrine of a saint, one seems to hear him say: *Be ye followers of me, even as I also am of Christ* (1 Cor. 11. 1). Have firm faith in the promises of the Gospel, for they will certainly come true in due time. Be not lured onto the paths of vice, no matter how inviting they may appear: their fruits point straight to the bottom of hell. Be not afraid of the temporary labour of virtue, for it brings an eternal reward. Do not loose heart over your own lack of strength: it will be replenished by the omnipotent power of God, not to mention ourselves who always stand ready to come to your assistance as to our brothers. *But rather fear him which is able to destroy both soul and body in hell* (Mt. 10. 28). Amen.

Archbishop DIMITRIY MURETOV († 1883)  
(Reprinted in a slightly abridged form from his **Exhortations, Homilies and Speeches**. Moscow, 1898, Vol. 2, pp. 293-298).

## Exhortation on the Feast of St. Elisha the Prophet of God

In the Name of the Father, and of the Son, and of the Holy Spirit!

**M**y felicitations to you, fathers, brothers and sisters, on our patronal feast in honour of St. Elisha the Prophet of God, the disciple and successor of the Great Prophet St. Elijah, to whom the Holy Church renders reverential homage and whom we constantly supplicate in our prayers. Our Lord Jesus Christ spoke of the Prophet Elisha as an example of lofty zeal in faith and these words of the Lord were recorded by the Holy Evangelists.

Today we recall the Holy Scripture narrative describing how St. Elijah the Prophet, having received the Divine re-

velation concerning the approaching end of his earthly path, said unto Elisha: *Ask what I shall do for thee, before I be taken away from thee*. To which his disciple, a common peasant flaming with love of God, replied in the simplicity of his heart and soul: *Let a double portion of thy spirit be upon me* (2 Kgs. 2. 9). And so it was: with the spirit of the flaming faith and force of the Prophet Elijah doubled in him, Elisha embarked upon the ministry for the sake of his people, teaching them, exposing the lowless and helping the righteous. As we turn in our soul and thoughts to this Old Testament narrative, we are struck by the boldness of Elisha's request to be granted God's grace to be stronger in spirit than his great teacher.

Delivered on June 27, 1984, after Divine Liturgy in the Church of the Resurrection (Voskresenie Slovushcheye) in Nezhdanova Street, Moscow.

Nearly three millennia have passed since that time, brothers and sisters. And today, in the centre of Moscow, we honour the memory of the ancient Prophet and learn how the Lord makes the great out of the common man. The Prophet Elisha received the gift of prevision, of working miracles and of raising the dead. But we venerate, above all, his daring faith and pure spirit which he preserved all through his life and which he bequeathed to all who trust in God.

The times of the Old Testament came to an end. Our Lord Jesus Christ came into the world and established His New Testament with the human race. Since then the Holy Church has been sustained not by the Old Testament piety or ancient laws, but by her faith in the Son of God, in the Life-Giving Trinity and by the grace of the Holy Spirit. God's grace, which acted in the ancient people of Israel, has been multiplied in our Holy Orthodox Church. And we, brothers and sisters, now receive the gift sought after by the Prophet Elisha in the font of Baptism and other grace-bestowing Sacraments and in the daily divine services in our holy churches.

*For God giveth not the Spirit by measure*, says the Holy Gospel (Jn. 3. 34). Therefore the Holy Church abounds infinitely in the grace-giving gifts of the Holy Spirit, such as faith, piety and spiritual purity of her children. *If any man thirst, let him come unto me, and drink* (Jn. 7. 37), says the Lord Jesus Christ, and also: *But whosoever drinketh of the water that I shall give him shall never thirst* (Jn. 4. 14). The Holy Church quenches the thirst of the universe with the grace of faith, calling to spiritual purity, to pinning our hopes on God's grace and on the establishment of God's Kingdom. Each day we say

again and again: *Thy kingdom come... on earth, as it is in heaven*. These words contain our faith, and this is really so, for the Kingdom of God is waxing invisibly in every Christian's soul. And it is our duty, yours and mine, and our calling to follow the road of the Church, abiding all our life in spiritual purity and repentance and building within us the Kingdom of God.

We live in troubled times, brothers and sisters, and our generation carries great responsibility for upon it depend the destinies of the human race and of our planet. Our Holy Church takes the road of peacemaking service. She is arousing men's conscience and calls to repentance and purity. She beseeches the Lord that He would prolong our sacred gift of earthly life and grant us life everlasting which every Christian strives to inherit by leaving to his children not an ash heap, but a peaceful sky and a peaceful Earth.

Only those who *are the pure in heart... shall see God* (Mt. 5. 8), says the Gospel. Therefore let us pray today with special zeal to the Holy Prophet Elisha that the spirit, that twice surpassed the spirit of the Prophet Elijah and which dwelt in him, be also multiplied within us, men of the New Testament and children of the Russian Orthodox Church. We are conscious of our human weakness, but we boldly pray for this, trusting that God's *strength is made perfect in weakness*. So let us beseech St. Elisha the Prophet of God that through his intercession the boldness, which he had in him, be multiplied in each of us, that a double portion of the grace and peace of God, purity, the spirit of repentance and the spirit of prayer abide in us all. Amen.

Archbishop PITIRIM  
of Volokolamsk

# On the Day of the Beheading of St. John the Baptist

In the name of the Father, and of the Son, and of the Holy Spirit.

**T**he Lord Jesus Christ worked many a miracle, healing the sick, exorcizing demons and even raising from the dead the son of a widow from the city of Nain, and His fame, this rumour of Him, went forth throughout all the land. Being conscious of this fame, the disciples of St. John the Baptist were sorely vexed because they thought that this was at the expense of their own teacher's popularity, so that people began to stream from him to that other and more famous Teacher. And St. John on his part chose not to try and reassure his disciples. He did not try to convince them that this was just the way it should be, that, being the Son of God, Jesus Christ, had to increase, whereas he himself, having accomplished his own mission of preparing the people to receive the Saviour, had to decrease, just like the moon fades away in the rays of the rising sun.

St. John knew only too well that people would rather believe not what they are told, but what they see for themselves, and so he sent his disciples to Jesus that they would see everything for themselves and believe. That was an act of great wisdom based on a profound knowledge of the human soul. St. John did not tell his disciples: go and see that He is greater than myself. (For the disciples could say in reply: we do not need any other, and we do not want to know any other except thyself). He made it appear as if he was sending them on his own behalf, as if he himself required some confirmation as to who Jesus really was. *And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?* (Lk. 7. 19).

And when the disciples did put this question to Jesus, He, fully perceiving St. John's intent by the Spirit, told them, as if answering St. John: *Go your way, and tell John what things ye have seen and heard; how that the blind see,*

*the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me* (Lk. 7. 22-23). It is quite clear that it was not St. John, but his disciples whom He really tried to save from being offended.

And when they were gone, He began to speak unto the people who gathered there concerning St. John so that they too not be offended in him. And here again He did not try to convince them that the Forerunner could not have been offended in Himself, for even when St. John was yet in his mother's womb he leaped for joy greeting the Lord Who was Himself still in the womb of the Blessed Virgin.

The Saviour did not try to argue with the people that it was simply impossible for St. John to have been shaken in his faith, for him who, heeding the commandment of God, went out to preach the coming of Christ, who baptized Him and pointed Him out to the people, who saw the Holy Spirit descending upon Him. No, He did not try to argue with them, or prove anything. What He did was make them think back of St. John the Baptist whom they had gone to see in the wilderness. He said: *What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment?... But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet* (Lk. 7. 24-26).

And when these people recalled the spiritual greatness of St. John, they realized that it was absurd to think that he could have been shaken in his faith, like a reed shaken with the wind. They realized that it was not for St. John, but for his disciples that the Lord had said: *Blessed is he, whosoever shall not be offended in me.* Having thus revealed to St. John's disciples His Divine dignity and having said to the people around about the human dignity

St. John the Baptist, the Lord went to compare what is within the reach of man himself to what man can receive from God. He said: *Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he* (Lk. 7. 28).

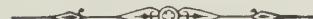
The Kingdom of God is an everlasting life of bliss, and it is God alone Who gives it. And even the greatest among the righteous went into hell when they died until the entrance into the Kingdom of God was finally opened by the Son of God by His sacrificial death on the Cross. The day of remembrance of the Beheading of St. John the Baptist is a day of fasting. This is because having martyred before the Cross and the Resurrection of Christ, he, the greatest ascetic of the spirit, descended into hell like all others until the Risen Lord, having smashed the bonds of hell, led him out together with all the other righteous. And it is clear that in the Kingdom of Heaven St. John stands above all others after the Most Holy Mother of God.

In the same manner, brothers and

sisters, all our labours for the sake of salvation will be but in vain, except if the Lord grants us His grace-giving help. It is not ascetic feats that bring salvation, but the grace of God, and the grace of God is to be beseeched in constant prayers. Therefore good works do not make up for prayer. On the contrary, the more we do, the more zealously we should supplicate the Lord that He would deem our works acceptable unto Him, that they would not be wasted.

And just like being in Church, which is the true school of spiritual life, we exert ourselves standing before the Lord and supplicating again and again: "Lord, have mercy upon us", so also as long as we live and in everything we do we must keep saying "Lord, have mercy" again and again that we could enter the Kingdom of God, even among them who are the least, through the grace of our Lord Jesus Christ to Whom, together with the Father, and the Holy Spirit, we ascribe glory unto ages of ages. Amen.

Father VYACHESLAV REZNIKOV



# PEACE MOVEMENT

CHURCH FOR SOCIETY

## Seminar "Peace and Human Rights: Theological Roots and Political Consequences of Confidence-Building Measures"

Moscow, June 25-27, 1984

### SPEECH OF HIS HOLINESS PATRIARCH PIMEN at the Audience Given to Participants in the Seminar on the Problems of Peace, Human Rights and Confidence

Moscow, July 2, 1984

Beloved in the Lord brothers and sisters, our dear guests,

I cordially greet you, and in your person all the seminar participants who have gathered in response to our invitation within the confines of our beloved Motherland to discuss a vital problem of the current peace movement—the interdependence of trust with the problems of peace and human rights.

It is heartening to see that Christian theologians are relentlessly addressing themselves to various aspects of modern life from a perspective of the Divine Revelation. Your seminar too, as one can say already, will provide a worthy contribution to these efforts that are pleasing unto God.

I have learned with great satisfaction that your debates, in which representatives of the Russian Orthodox Church also took part, have produced fruitful results. We trust that these results will be of great benefit to the Christian Churches in their daily work for peace, especially to the Churches of the Helsinki Conference signatory states represented by you at this meeting.

Detailed studies reveal more and more the interdependence of peace, human rights and confidence. These problems are no longer considered separately, but belong to a common area of concern of many Churches and religious associations, becoming the indispensable ingredients of their calling to serve for the good of suffering humanity and promote peace and justice in relations among all nations.

We see the roots of the perilous armed race, which is fraught with the threat of a universal catastrophe, in the plans of certain political circles to secure military superiority in order to be in a position to dictate their will to the world. One must not forget, however, that force offers no reliable guarantee of security in our time. The true guarantee of peace lies in the good will of nations and peaceful political realism of government leaders, their adherence to a policy of detente and disarmament. The peaceful life of mankind can not rely on arms and deterrence, but only on mutual trust and respect for human rights, including the right for all people to a life of freedom and justice.

So what is now in the way of consolidating international confidence? In our view this is first and foremost the unabating western propaganda

concerning an alleged "Soviet threat". It is sowing animosity and paves the way to a militarization of the Western countries. We, Christians in the Soviet Union, see these allegations as truly insane, for they crudely distort the image of our people and our country, belie our country's policy which has always been based on a desire for peaceful coexistence and cooperation with all nations of the world.

As St. John Chrysostom said: "to create means to bring something from nonexistence into existence, and maintain something that already exists, but is about to fade into nothingness, to connect the conflicting—this is a great and wondrous work, a sign of great strength". It is to this great and wondrous work that the Lord has called us. And we believe that with God's grace and through the selfless efforts of people of good will, universal peace will be preserved and the blessed time will come when every person will have a way of life which is worthy of his most lofty calling. This confidence of ours derives from the boundless God's love towards His most perfect creature—man, which was manifest in *that God sent his only begotten Son into the world, that we might live through him* (1 Jn. 4. 9).

I wish you all, beloved in the Lord brothers and sisters, abundant God's help in your most useful peacemaking efforts!

May the Lord keep you in good health and prosperity unto the length of days!

## COMMUNIQUE

From June 25 to 27, 1984, a seminar on the theme "Peace and Human Rights" was held in Moscow at the Publishing Department of the Moscow Patriarchate at the invitation of the Russian Orthodox Church. It was organized under the Churches' Programme on Human Rights for the Implementation of the Helsinki Final Act which is supported by the Conference of European Churches, the National Council of the Churches of Christ in the USA and the Canadian Council of Churches. The participants, who have come from 12 countries, heard an address of greeting by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, who conveyed to them the good wishes of His Holiness Patriarch Pimen of Moscow and All Russia. The participants were also greeted by the Head of the Publishing Department of the Moscow Patriarchate, His Grace Archbishop Igitirim of Volokolamsk. The closing session was addressed by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches. In view of the absence due to ill health of Oberkirchenrat Dr. Crista Levek (GDR), the moderator of the Programme Working Committee,

the meeting was chaired in turn by Bishop Laszlo Kurti (Hungary), the Rev. Aldo Comba (Italy) and the Rev. Barbara Green (USA).

The main reports were presented by General Superintendent Dr. Gunter Krusche (GDR), Protopresbyter Prof. Vitaliy Borovoi (USSR) and Prof. Dr. Jan Helgesen (Norway).

Other rapporteurs included: Dr. Roger Williamson (Great Britain), Dr. Theo Tschuy, Programme Secretary (Switzerland), Dr. Aleksei Buevsky (USSR), Ms. Bonnie Green (Canada), Father Jose Maria Fernandez-Martos (Spain), Dr. David Stevens (Ireland), Justice Eckhard Krueger (FRG) and Archpriest Georgiy Telpis (USSR) (the latter's communication was read out in his absence). The programme of the seminar included general and working group discussions.

The participants had an opportunity to visit the Trinity-St. Sergiy Lavra in Zagorsk where they were received by Archimandrite Georgiy, assistant rector of the Moscow Theological Academy. They attended an Orthodox divine service in the Domestic Chapel of St. Iosif of Volokolamsk at the Publishing Department of the Moscow Patriarchate.

His Eminence Metropolitan Aleksiy

hold a reception in honour of the participants at which he gave a high assessment of their work. Bishop Laszlo Kurti, Dr. Theo Tschuy and the Rev. Barbara Green expressed on behalf of the participants their heartfelt gratitude for the lavish hospitality and fraternal welcome.

The seminar participants focused their attention on the theological foundations and political consequences of confidence-building measures. As had been

agreed, no final document was adopted. The Churches involved in this programme will receive recommendations concerning their contribution to peacemaking, the cause of human rights and the building of good relations between states and groups of states.

On July 2, a group of the seminar participants were received by His Holiness Patriarch Pimen of Moscow and All Russia at his Moscow residence.

## At a Conference of Solidarity with Nicaragua

From May 3 to 6, 1984, an International Conference of Solidarity with Nicaragua, for Peace in Central America took place in Lisbon, Portugal. 300 delegates from 72 countries and representatives of over 30 international public organizations, including the World Council of Churches, the Christian Peace Conference, Pax Christi International, the National Council of the Churches of Christ in the USA, and others, took part in the conference.

After wide discussions, held in four commissions, in the religious and other groups and at the plenary sessions, a declaration was adopted unanimously expressing the deep concern of the participants over the extremely dangerous situation in Central America caused by the militarist policy of the US Admini-

stration. The declaration called upon the United Nations and upon state and political leaders to do their utmost to put an end to the aggressive actions of the United States against Nicaragua.

The forum put forward an initiative, proposing that July 19 (on July 19, 1979, the regime of Somosa was overthrown) be declared the International Day of Solidarity with the People of Nicaragua. The international conference was a manifestation of the growing movement of different sections of world public opinion against the policy of the USA in Central America.

Archpriest Georgiy Goncharov, Representative of the Russian Orthodox Church at the CPC, took part in the conference.

## Conference in New Delhi

On May 20 and 21, 1984, an International Round Table Conference of the Asian Buddhist Conference for Peace took place at the Indian National Centre in New Delhi, India. Eminent Buddhist representatives from Bangladesh, Bhutan, Burma, India, Japan, Kampuchea, Korean People's Democratic Republic, Laos, Mongolia, Sri Lanka, Thailand, USSR, Vietnam and a group of the Tibet Buddhists took part in the conference.

Opening the conference, His Holiness the Dalai Lama said that in a nuclear war there would be neither winners nor losers. He called all the Buddhists to unity and to active support of peace on

Earth. Prime Minister of India Indira Gandhi sent a message to the conference saying that all nations should realize that the future of the civilization was more important than the transient chimera of military might and political prestige, that the teaching of the Buddha about love and peace was taking a special meaning at the present time.

At the opening of the conference Archbishop Makariy of Ivano-Frankovsk and Kolomyya extended greetings to the participants on behalf of His Holiness Patriarch Pimen of Moscow and All Russia and on behalf of the Christian Peace Conference.

The conference adopted the Declara-

tion of New Delhi, calling to struggle for the liquidation of the imperialist military bases, for the withdrawal of all aggressive military forces from Asia and the Pacific and Indian Ocean areas, for the liquidation of all military alliances and blocs in Asia. The declaration also urges to strengthen the

movement for peace and cooperation with all peace-loving forces.

On May 22, the participants in the conference were received by Prime Minister Indira Gandhi and President of India Zail Singh.

The press, radio and TV of India paid much attention to the conference.

## Session of the Soviet Committee for European Security and Cooperation

The Soviet Committee for European Security and Cooperation had a session in Moscow on June 6, 1984. The participants adopted an Appeal to the Stockholm Conference on Confidence- and Security-Building Measures and Disarmament in Europe.

Because of the election of A. P. Shitikov Chairman of the Presidium of the "Motherland" Society, L. N. Tolkunov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, was elected to the post of the Chairman of the Soviet Committee for European Security and Cooperation. At the session, deep gratitude was expressed to A. P. Shitikov for his activities over many years in the post of the committee chairman.

The session was attended by Metropolitan Yuvenalij of Krutitsy and Kolomna, member of the Soviet Committee for European Security and Cooperation.

\* \* \*

To Lev Nikolaevich TOLKUNOV,

Chairman of the Soviet of the Union of the USSR Supreme Soviet,  
Chairman of the Soviet Committee for European Security and Cooperation

Moscow, the Kremlin

Deeply esteemed Lev Nikolaevich,

Please accept my cordial congratulations on your election to the post of the Chairman of the Soviet Committee for European Security and Cooperation. In our time the efforts of this committee acquire special significance, because it is impossible to overestimate the importance of the participation of the public circles of our country, of their cooperation with the peace-loving public of the countries of the East and West in the efforts to avert the mounting threat of nuclear catastrophe. We are convinced that under your leadership the activities of our committee will be developed further and will serve to promote trust among the European nations, a relaxation of tension in relations between the countries of our continent and will promote their entering upon the road of disarmament. From all my heart I wish you blessed success in your lofty state and public labours, good health and well-being.

With profound respect,

Metropolitan FILARET of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate,  
member of the Soviet Committee for European Security and Cooperation

June 7, 1984

## To Metropolitan FILARET of Minsk and Byelorussia

I am cordially grateful to you for the congratulations and good wishes on my election to the post of the Chairman of the Soviet Committee for European Security and Cooperation.

Respectfully yours,

June 8, 1984

L. TOLKUNOV

## Solemn Meeting at the LTA Devoted to the 39th Anniversary of the Great Victory

The Leningrad theological schools have the tradition to mark Victory Day with a solemn meeting. In 1984, on May 7, professors, teachers, staff members, students of the academy, seminary and Precentorial Courses—foreign students who study in Leningrad among them—as well as clerics of the Leningrad Diocese gathered in the assembly hall. Among those present were the participants in the Great Patriotic War and survivors of the blockade of Leningrad.

In the presidium of the meeting were Metropolitan Antoniy of Leningrad and Novgorod; Archbishop Meliton of Tikhvin; Archbishop Kirill of Vyborg, Rector of the LTA and LTS; Archimandrite Avgustin, assistant rector of the LTA; and Hieromonk Feofan, secretary of the LTA Council. There were also G. S. Zharinov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in Leningrad and the Leningrad Region; and Kandidat of History, retired rear-admiral D. S. Yurchenko, lecturer of the *Znanie* Society.

The meeting was opened by Archbishop Kirill of Vyborg. He said: "Our whole people resolutely comes out in favour of permanent and lasting peace throughout the world. The Russian Orthodox Church together with all our nation participates actively in peace movement. Her peacemaking won the respect and recognition of all men of good will. And it is not accidental because we know and are aware of the horrors of war better than anybody else. The deeds of our people during those severe years have inscribed one of the most heroic pages in the history of our state. We owe eternal gratitude to those who laid their lives for our Motherland, for its happiness and well-being."

D. S. Yurchenko read a lecture on the theme: "Historic Victory of the Soviet People in the Great Patriotic War". The speaker emphasized the Russian Orthodox Church's activities during the war. "From the very first days, from the very first hours of the war," he said, "representatives of the Russian Orthodox Church were among the defenders of our country." D. S. Yurchenko also marked material aid of the Russian Orthodox Church to the front. "The Dimitriy Donskoi tank column, aeroplanes and other weapons built on the donations of believers were a solid contribution to the mutual cause of victory over the enemy. Many clerics and laymen of the Russian Orthodox Church were awarded orders and medals for their participation in the war. I know," the lecturer said, "that present here, in the assembly hall, are the participants in the war, and I cordially congratulate them on Victory Day."

Archbishop Kirill thanked the speaker and gave the floor to Metropolitan Antoniy of Leningrad and Novgorod. Metropolitan Antoniy drew the attention of the gathering to the greatness of the feat of our people in the years of war. He said: "The nation was a single whole, and the Russian Orthodox Church has always been and will be with her nation." His Eminence Antoniy congratulated all those present.

Then a concert was given by the students of the Leningrad theological schools.

After the concert, in accordance with the tradition, Archbishop Kirill intoned "Eternal Memory" to all the warriors who laid their lives for their Motherland, and then all those present sang thrice "Many Years" in honour of the Church and the Motherland.

A. I. CHIZHOV, LTA lecturer

## The 40th Anniversary of the Liberation of Vinnitsa and Khmelnitski

On March 18, 1984, the 2nd Sunday in Lent, Archbishop Agafangel of Vinnitsa and Bratslav celebrated Divine Liturgy in the Cathedral Church of the Nativity of the Blessed Virgin in Vinnitsa.

At the end of the Liturgy a message of Archbishop Agafangel was read out on the occasion of the 40th anniversary of the liberation of the city of Vinnitsa and the Vinnitsa Region from the nazi invaders.

It said: "On March 20, 1984, it will be the 40th anniversary of the liberation of Vinnitsa, and on March 19-27—of the Vinnitsa Region from the nazi invaders. The Great Patriotic War, the most severe trying war in the history of our Motherland, required tremendous efforts and took 20 million human lives. As we now recall that heroic time, we express our boundless gratitude to

those who defended the freedom and independence of our Motherland in the stern years of war.

"We, believers of the Vinnitsa Diocese, realize that there is nothing more important than peace for us, as for all the Soviet people. We are all united by our common concern for preserving peace and by our deep love for the Motherland."

On the occasion of the jubilee, thanksgiving molebens were conducted and prayers offered for our God-protected country, for its government and its army in the cathedral church, as well as in all the churches of the diocese.

On the day of the celebrations to mark the 40th anniversary of the liberation of Vinnitsa, Archbishop Agafangel and clergy of the Vinnitsa Diocese laid a wreath at the Glory Memorial.

On March 24, the eve of the 3rd Sun-



March 20, 1984. Archbishop Agafangel of Vinnitsa and Bratslav with the clerics of the Vinnitsa Diocese laying a wreath at the Glory Memorial to the fallen warriors in Vinnitsa



Archbishop Agafangel of Vinnitsa and Bratslav, Administrator a. i. of the Khmelnitski Diocese, and representatives of the clergy of the Khmelnitski Diocese, laying a wreath at the Monument to the fallen heroes in Khmelnitski on March 25, 1984

day in Lent, of the Veneration of the Holy Cross, Archbishop Agafangel officiated at All-Night Vigil with the Office of the Bearing Forth of the Holy Cross in the cathedral church in Vinnitsa; on the feast day itself, March 25, the Vladyka celebrated Divine Liturgy in the Cathedral Church of the Protecting Veil in Khmelnitski.

At the end of the Liturgy the message was read out of Archbishop Agafangel, Administrator a. i. of the Khmelnitski Diocese, on the occasion of the 40th anniversary of the liberation of the city of Khmelnitski and the Khmelnitski Region.

It said: "March 25, 1984, will be the 40th anniversary of the liberation of Khmelnitski (Proskurov) and few days later—of the Khmelnitski Region from the nazi invaders. As they mark this momentous occasion, the Soviet people pay a tribute of honour and glory to all those who fought to defend the freedom of our Motherland.

"The lessons of history teach us the

importance of treasuring peace, of showing permanent concern for the strengthening of security of nations, of working to avert the threat of nuclear war. And we, believers of Khmelnitski Diocese, support the consistent peace-loving policy of our government directed at maintaining peace and security.

"We are all united by a profound feeling of love for our Motherland. The personal fate of each of us is linked indissolubly with its great destiny and achievements."

Then a thanksgiving moleben was conducted and "Eternal Memory" sung to the warriors who had died for the Motherland. With a blessing of Archbishop Agafangel, thanksgiving molebens were also held in all the churches of the Khmelnitski Diocese.

That same day Archbishop Agafangel and the clerics of the cathedral church laid a wreath at the Monument to the War Heroes in Khmelnitski.

Archpriest VASILY RISHKO

## Meeting of Clergy of the Orel Diocese

On May 11, 1984, there was a meeting of the clergy and members of executive bodies of the churches of the Orel and Bryansk regions at the Turgenev Museum in Orel. It was chaired by Archbishop Gleb of Orel and Bryansk. Opening the meeting, Vladyka Gled read out congratulatory telegrams from His Holiness Patriarch Pimen and Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, which had been sent to Konstantin Ustinovich Chernenko on the occasion of his election to the post of the head of state—President of the Presidium of the USSR Supreme Soviet.

Addressing the meeting, I. A. Krasnuchina, Executive Secretary of the Regional Peace Committee, spoke of the growing movement of peace champions in this country and abroad. She thanked the clergy and church communities of the Orel Region for their numerous donations to the Peace Fund and presented citations and letters of commen-

dation of the Regional Peace Committee and the Regional Commission of Assistance to the Soviet Peace Fund to many clerics, church communities, chairpersons and members of executive bodies, and church staff. Archbishop Gleb of Orel and Bryansk and Archpriest Nikolai Sapsai, Secretary of the Orel Diocesan Administration, were awarded citations of the Regional Peace Committee.

The participants in the meeting adopted and signed an Appeal to the Participants in the Stockholm Conference on Confidence- and Security-Building Measures and Disarmament in Europe.

Then I. T. Vorokhopkin, lecturer of the *Znanie* Society, read a lecture on the international situation. The participants in the meeting visited the Drama of the Battle of Orel—branch of the Regional Museum of History.

Archpriest NIKOLAI SAPSAI

## Archbishop Agafangel of Vinnitsa and Bratslav Visits the USA

A delegation of the Soviet Peace Committee visited the USA from May 1 to June 4, 1984, as guests of the USA-USSR: Bridges to Peace in the World" organization. It included Archbishop Agafangel of Vinnitsa and Bratslav. During his stay in the USA he visited a number of Orthodox, Catholic, Episcopal and Protestant churches and had meetings with representatives of clergy and believers of different Christian confessions. He also met the presidents of Yale and Weisman universities, and paid visits to the Mayors of Stamford and Middletown, Connecticut.

On May 26, Archbishop Agafangel visited Dr. Eugene Carson Blake, former General Secretary of the World Council of Churches, and had a discussion with him.

On May 27, Archbishop Agafangel attended a divine service in the Presbyterian church in Stamford after which he informed the congregation of the peace-making service of the Russian Orthodox

Church and of the participation of her clergy and laity in the peace movement.

On May 29, Bishop Bradford Hustings of the Episcopal Church paid a visit to Archbishop Agafangel in Middletown.

On May 31, the Feast of the Ascension of Our Lord, Archbishop Agafangel celebrated Divine Liturgy in the Church of All Saints in Hartford (Autocephalous Orthodox Church in America). During the Liturgy the hymns were sung both in Church Slavonic and in English. After the Liturgy, Archbishop Agafangel congratulated the believers on the feast and informed them about the contribution of the Russian Church to the sacred cause of peace on Earth.

Archbishop Agafangel visited the Soviet UNO Mission in New York. In Montreal, Canada, he was received by the USSR Consul-General, A. S. Ereskovsky.

Archpriest VASILY RISHKO,  
Secretary of the Vinnitsa  
Diocesan Administration

## SPEECH by His Holiness Patriarch PIMEN

at the Reception in Honour of the Delegation  
of Religious Public of the USA

Moscow, June 19, 1984

Beloved in the Lord brother Dr. Bruce Rigdon,  
Deeply esteemed Vladimir Alekseyevich,  
Our dear American brothers and sisters in Christ,  
Esteemed guests,

It gives me profound satisfaction and heartfelt joy to greet you all at this fraternal repast on the final day of the stay of our dear American guests in the Soviet Union.

We regard your visit as a visit of peace and love, a visit that asserts our community in Christ. During your brief stay here we have all been strengthened in this belief. You have visited many areas of our country, have come in contact with various Churches and religious associations in the Soviet Union and have acquainted yourselves with our public and cultural life.

In the 30-year-old history of fraternal relations between the Russian Orthodox Church and other Churches in the Soviet Union and the National Council of the Churches of Christ in the USA this visit constitutes a truly new experience of communion and mutual enrichment, for never before have our Churches received at one and the same time so many brothers and sisters in Christ from the United States. It gives us hope to see that despite the complex international situation and tension between our two countries, there has been no change in the principles of our mutual relations and in our common aspirations for Christian unity and peacemaking cooperation in the spirit of the well-known joint Statement "Choose Life" issued by our Churches in 1979, in which special emphasis was laid on strengthening and expanding the community of Christians of the USSR and the USA.

It is not fortuitous that we combine into one the two cardinal aspects of the Christian mission in the modern world: the unity of the Church and peace among nations. The Russian Orthodox Church, all Churches in this country, just like the National Council of the Churches of Christ in the USA, have been invariably stressing in all their statements that the ecumenical movement whose objective is to restore confessional unity, can not be divorced from the Christian responsibility for the destinies of the world. We are completely at one in this respect and this has been witnessed by the Churches of many countries at the World Council of Churches 6th Assembly in Vancouver in the programme statement "On Peace and Justice".

Peace is an integral part of justice, Christian compassion and love. The building of peace is a Christian virtue, and therefore the striving for Church unity can not be divorced from the peacemaking service. In this sense one can say with confidence that peace, just like ecumenical unity, is a confessional matter for the Church.

The task of building peace on Earth is acquiring paramount impor-

tance in view of the mortal threat hanging over all of mankind. We are all fully aware of the fact that the future of mankind depends to a large extent on what the relations will be like between the USSR and the USA.

At the present time these relations leave much to be desired. We are convinced that the existing dangerous tension can not be liquidated without creating an atmosphere of confidence. It is fair to say that the caricature picture of our country and our people painted by a considerable segment of the media in the USA bitterly saddens us. We know that the sowing of the tares of distrust and open hostility sprouts in people's souls fear and suspicion which nurture the arms build-up that is already running out of human control. The resolve of the present US Administration to secure military superiority by any means fuels the confrontation and invites nuclear catastrophe. What is really needed is a parity of the two sides!

That is why in our complicated and unsettled time all peace initiatives from various religious and public organizations and governments are important.

It goes without saying that our people, just like the American people, do not want war. The Soviet Union is constantly putting forward peace initiatives for settling international relations and checking the arms race. Our Head of State, Konstantin Ustinovich Chernenko, has stressed time and again that relations between countries possessing nuclear weapons must be based on certain norms that guarantee security. But all this must be sealed with confidence and it is our common task to build it.

Christian ethics, the conviction that *God hath called us to peace* (1 Cor. 7. 15) must be counterposed by us to the notions of division and alienation.

The Russian Orthodox Church lays particular emphasis on her peacemaking service. Let me just mention the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" the ideas of which are being successfully developed now too as has been demonstrated by the calling in April 1984 of the Round Table Conference "Space Without Weapons", which decided unanimously that "outer space should be used for international cooperation, for peaceful, constructive and scientific purposes rather than for confrontation".

Dear brothers and sisters in Christ,

Friends,

We thank the Lord for His visible blessing of our cooperation in the search of peace, in seeking it (1 Pet. 3. 11). We see in your persons, my beloved, apostles of peace. For us you symbolize the many American brothers and sisters of ours in whose hearts reigns the peace of God and who, according to the Word of God, are seeking peace for him that is far off, and for him that is near (Is. 57. 19), who are building relations of peace between our two nations.

Blessed be this work of yours. *The God of love and peace shall be with you* (2 Cor. 13. 11)!

Now, permit me to raise this glass to the success of our peacemaking efforts.

To greater friendship and confidence between the peoples of our two countries!

To all of you, dear friends!

# Seminar of the CEC Member-Churches in the USSR

## The Pukhtitsa Convent of the Dormition

May 15-17, 1984

### MESSAGE

from His Holiness Patriarch PIMEN  
of Moscow and All Russia to the Participants in the Seminar  
of the CEC Member-Churches in the USSR

Your Eminence, dear Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, chairman of the seminar of Churches in the USSR, who are CEC members or associates of this regional Christian organization.

Dear brother in Christ, Mr. General Secretary of the Conference of European Churches, Dr. Glen Garfield Williams,

Dear participants in the seminar, Heads and representatives of the Christian Churches in the USSR, beloved archpastors, pastors, brothers and sisters,

### CHRIST IS RISEN!

It is for the second time now that a seminar of the Heads and representatives of the Churches of our country is called together at the Dormition Convent in Pukhtitsa, which has become a place of fraternal meetings and of a fruitful Christian dialogue. There is no need to say how important such meetings and contacts are. Frank conversations and discussions give us an exceptional opportunity to know better not only one another but ourselves as well, and, what is more important—to come to a deeper realization of the salvific teaching of our Lord Jesus Christ.

The very fact of these meetings is a historical imperative, and we see manifestation of Divine Providence in it. Indeed, isn't it wonderful, that representatives of different Christian confessions, which were once very much in conflict with each other, and involved the peoples of Europe into religious wars, now in a very brotherly way are discussing problems confronting them, inspired with common tasks and united by love in Christ? Isn't it a Divine sign for all of us, the people of the 20th century?! Would not our descendants too—unless, of course, mankind does not fall into temptation of self-destruction—consider the present-day militant calls as incompatible with human dignity and with the will of the Creator?

There is no higher task today than to safeguard humanity. Europe must not become an arena of a new war. All people, whatever their religious, philosophic or political convictions, must by their joint efforts prevent military catastrophe on our continent. Every possible effort must be made for the European countries to be relieved from the new US nuclear weapons now being deployed there.

The destinies of Europe are inseparable from the destinies of the whole of humanity. Peace on Earth is now indivisible, while the threat to peace has become global. A new unheard-of danger is now being created by the plans of using outer space for military purposes. As was noted at the Round Table Conference of religious workers and experts, which has recently been held in Moscow at our invitation, space is less than 160 kilometres away from every man. For the majority of peoples in the world space is nearer than the capitals of their own countries. No

country, even a remote one, no man will be secure if the plans of the militarization of outer space are realized.

East and West must start without delay to negotiate and pledge not to use against one another any kind of weapons—either nuclear or conventional, as well as to give up the idea of the arms race in outer space and in all other spheres, and to direct resources now spent on armament to satisfy spiritual and material needs of people. The Conference on Confidence- and Security-Building Measures and Disarmament in Stockholm is a good beginning. It is important that it brings concrete results.

The Christian Churches can do much to overcome distrust and suspicion among states and peoples, to bring home to people the seemingly simple truth that it is not the arms build-up, but peaceful cooperation that provides for security. When humanity realizes itself as one family, the members of which are very close and dear to one another, war will be impossible. There is only one way leading to this, which is humbleness, tolerance, mutual understanding, cooperation, confidence-building, and, finally, love, which the Saviour commanded us to have. There is no other way.

Dear participants in the seminar, your forum is to discuss the work of the Conference of European Churches, its current tasks, and to express concrete ideas and recommendations. On the other hand, the seminar must strengthen cooperation between the Churches in the USSR in accordance with the objectives and tasks set up by our regional Christian organization. I express my hope that the seminar will prove a success, and that your meeting will be a good contribution to the work of the CEC and to the preparation for its 9th General Assembly.

I invoke God's blessing upon your work.

With love in Christ, our Saviour,

+PIMEN, Patriarch of Moscow and All Russia

Moscow, May 10, 1984

## COMMUNIQUE

From May 15 to 17, 1984, at the Pukhtitsa Dormition Convent of the Tallinn Diocese of the Russian Orthodox Church, a seminar took place which brought together member-Churches of the Conference of European Churches from the USSR including the Armenian Apostolic Church, All-Union Council of the Evangelical Christians-Baptists, Georgian Orthodox Church, Evangelical Lutheran Church of Latvia, Evangelical Lutheran Church of Estonia, Russian Orthodox Church, as well as Churches in the USSR maintaining brotherly cooperation with the CEC, among them: the Evangelical Lutheran Church of Lithuania, Methodist Church of Estonia, Reformed Church of Transcarpathia. Representatives of the Roman Catholic Church of Latvia and General Secretary of the Conference of European Churches, Dr. Glen G. Williams, took part in the seminar as guests.

The seminar was chaired by CEC President, His Eminence Metropolitan Aleksiy of Tallinn and Estonia.

The message of His Holiness Patriarch Pimen of Moscow and All Russia addressed to the participants in the seminar was received with gratitude.

Metropolitan Aleksiy of Tallinn and Estonia, as president of the CEC, made a report on the activities of this regional Christian organization and its tasks. Contributions were made by representatives of the Churches of the USSR who had been involved in the work of different committees and commissions of the CEC, among them: Archpriest Prof. Vladimir Sorokin, member of the core group on peacemaking; Archimandrite Avgustin Nikitin, member of the Committee on Islam in Europe; Senior Presbyter of the AUCECB V. L. Fedichkin and Prof. K. M. Komarov—both members of the CEC Advisory Committee; Father Vladimir Iva-

nov, a participant of the latest three consultations of the CEC; and B. B. Vik, a member of the Planning Committee for the 9th General Assembly.

Dr. Glen G. Williams spoke in detail about the activities of the CEC during the 25 years of its existence, about the preparations for the CEC 9th General Assembly, about the third meeting between the CEC and the CCEE in Riva del Garda in October 1984, and about other aspects of the CEC work. A wide discussion followed.

The second seminar of the CEC member-Churches from the USSR in the Pukhtitsa Convent was called together in the context of further preparation of the USSR Church representatives for the CEC 9th General Assembly which is to take place in the autumn of 1986 in Scotland on the theme "Glory to God, on Earth Peace". The participants in the seminar expressed a unanimous opinion that the theme of the General Assembly was a good reflection of two main aspects in the CEC activities—a combination of "vertical" and "horizontal" directions of its service to unity and peace.

The participants in the seminar assessed as positive the activities of the CEC both in the field of the development of inter-Christian cooperation on the European continent, and in the sphere of common service rendered by the European Churches to the cause of peace. The participants emphasized that the organization of regional meetings under the auspices of the CEC, discussion during such meetings of a wide range of theological problems, carrying through of an extensive research programme within the framework of the Studies Department, mutual information on the development of theological thought through a publication of the Conference of European Chur-

ches—all this means much for the European Christians as a possibility for them to come to a better understanding of one another, of themselves and of the very fact that the salvific teaching of our Lord Jesus Christ is common to us all.

The Heads and representatives of the Churches in the USSR who took part in the seminar noted with satisfaction the development of cooperation between the CEC and the Council of European Bishops' Conferences (Roman Catholic Church) in the field of theology and peacemaking on the regional European level, and urged the leadership of the Conference of European Churches to continue their efforts in this direction.

In the course of the seminar much attention was dedicated to the peace activity of the CEC. Special contribution of the conference to the relaxation of tension, and to supporting the ideas of security and cooperation on the European continent and all over the world in 1960s and 1970s was underlined. It was stated with satisfaction that in the conditions of the present deterioration of the international climate the Conference of European Churches consistently and firmly continues its peacemaking service.

The participants in the seminar emphasized the extreme danger coming from the deployment of nuclear medium-range missiles in the European countries threatening to turn Europe into the theatre of devastating nuclear war. They called upon the CEC leadership and their brothers and sisters in the West to increase their common efforts to stop a new spire in the arms race and to return to the situation in Europe before the deployment of new nuclear weapons.

The Heads and representatives of the Churches in the USSR who took part

in the seminar decisively condemned plans of the militarization of outer space, which, if realized, would sharply destabilize the strategic situation in the world and bring nuclear death nearer to every state and to every man not only in time but in distance also.

The seminar stated that the widely spread assumption according to which security can be guaranteed by weapons was not true. The development of new systems of weapons brings forth new pires in the arms race, making the balance of forces in the world more shaky and increasing the threat of general catastrophe.

As the Churches in the USSR see it, there is one way out of the present unprecedentedly dangerous situation on the European continent and all over the world, which lies through the establishment of an atmosphere of mutual understanding, cooperation and trust in the relations among people and nations. Let every Christian become a herald of love, which is commanded to us by the Lord, and set out for a peaceful journey for the salvation of the sacred gift of life. There is no aim higher than that of the preservation of humankind and life on Earth!

The participants in the seminar asked the chairman of the meeting to bring to the attention of the leadership of the Conference of European Churches the results of the analysis of different aspects of the CEC activities, and to call on them to be as effective as possible in helping to overcome fear; to create an atmosphere of trust among the European peoples, as well as among all peoples in the world; to introduce norms envisaging peace in the relations among nuclear nations; to make all nuclear states to take a pledge not to use nuclear weapons first, and freeze nuclear arsenals both

qualitatively and quantitatively; to urge the countries of the Warsaw Treaty and NATO countries to come to an agreement not to use military force, but to reach concrete results in disarmament. They underlined the urgent necessity of positive results to be brought by the Stockholm Conference on Confidence- and Security-Building Measures and Disarmament.

The discussions at the seminar were accompanied by divine services and prayers of all the denominations represented.

The participants in the seminar unanimously agreed that the exchange of opinions and a cordial atmosphere at the meeting helped to strengthen mutual understanding, cooperation and brotherhood in Christ among the Churches of our country—all this thanks to the generally shared concern for the lofty aims set up by the Conference of European Churches.

On May 14, chairman of the seminar, President of the CEC Metropolitan Aleksiy of Tallinn and Estonia, and General Secretary of the CEC, Dr. Glen Garfield Williams were received in Tallinn by Vice-Chairman of the Council of Ministers of the Estonian Soviet Socialist Republic I. Kh. Toome, who wished all the participants in the seminar its successful completion.

The Heads and representatives of the Churches in the USSR who took part in the seminar, expressed their profound gratitude to Metropolitan Aleksiy of Tallinn and Estonia and through him—to the Russian Orthodox Church for the organization of the meeting and for the hospitality.

They also expressed their gratitude to the mother-superior of the Pukhtitsa Dormition Convent and all the sisters who dedicated their efforts and prayers to ensure the success of the seminar.



The participants in the seminar of the CEC member-Churches in the USSR, which was held from May 15 to 17, 1984, at the Pukhtitsa Convent of the Dormition, Tallinn Diocese



Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC, Dr. G. G. Williams, General Secretary of the CEC (in the centre), Heads and representatives of the Churches in the USSR — members of or in ecumenical cooperation with the CEC, at the Pukhtitsa Convent on May 17, 1984

## **Delegation of the Russian Orthodox Church on a Visit to Spain**

A delegation of the Roman Catholic Church from Spain visited the Soviet Union in July-August, 1981. A delegation of the Russian Orthodox Church made a reciprocal visit to Spain on May 12-26, 1984. The delegation consisted of Archbishop Nikodim of Lvov and Ternopol, Bishop Anatoliy of Ufa and Sterlitamak, Archimandrite Manuil Pavlov, Secretary of the Leningrad Diocesan Administration, and S. G. Gordeyev, staff member of the Department of External Church Relations.

The delegation was received by Monsignor José Antonio Infantes Florido, Archbishop of Cordoba, Chairman of the Episcopal Commission on Interconfessional Relations. The delegation visited Madrid, Avila, Segovia, Cordoba, Granada, Sevilla, Malaga. While in Avila, the guests were received by Bishop Felipe Fernandez Garcia who was in the Soviet Union in 1981.

On May 20, the delegation went to Valencia where they were accompanied by Archbishop Miguel Roca Cabanelas. The delegation visited the Catholic Theological Faculty where it met with professors and students. While in Madrid the delegation was received by Archbishop of Madrid Angel Suquia Goicoechea and Archbishop of Oviedo Gabino Diaz Merchan, Chairman of the National Bishops' Conference.

On their tour of the country the delegation was accompanied by Don Pedro San Martin, Director of the Secretariat of the Episcopal Commission on Interconfessional Relations, and Father Onorato Ros, a student of the Spanish College in Vatican. The delegation was cordially and warmly welcomed everywhere. In the cities and provinces it visited it enjoyed hospitality of the local hierarchs and clergy. They visited cathedrals and saw historical sites.

## **Session of the Mixed Theological Commission on Dialogue Between the Roman Catholic Church and Local Orthodox Churches**

The third plenary session of the Mixed Theological Commission on Dialogue Between the Roman Catholic Church and Local Orthodox Churches was held at the "Gonia" Orthodox Academy in Canea, Crete, from May 31 to June 7, 1984. It discussed the text elaborated by three sub-commissions in 1982-1983 on "Faith, Sacraments and Unity of the Church". The meeting was co-chaired by Archbishop Stylianos (Constantinople Patriarchate) and Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, Vatican. Participating in the meeting

from the Orthodox side were representatives of the Constantinople, Alexandrian, Antiochene, Jerusalem, Russian, Georgian, Serbian, Romanian, Bulgarian, Cypriote, Greek, Polish, Czechoslovak Orthodox Churches, as well as of the Autonomous Church of Finland.

Participating in the meeting on behalf of the Russian Orthodox Church were Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, and Archpriest Prof. Liveriy Voronov, of the Leningrad Theological Academy.

## YWCA Seminar in Potsdam

A seminar of the European branch of the Young Women's Christian Association (YWCA) on the theme "To Live in Peace" was held in Burckhardhause, Potsdam, GDR, from May 19 to 25, 1984, at the invitation of the Federation of Evangelical Churches in the GDR. Participating in the seminar were 46 women from Belgium, CSSR, Denmark, Finland, the FRG, the GDR, Great Britain, Ireland, Italy, the Netherlands, Norway, Sweden, Switzerland and the USSR. Participating in the seminar on behalf of the Russian Orthodox Church were Olga Ponomaryova, student of the Precentorial Courses at the Leningrad Theological Academy, and Olga Ganaba, staff member of the Department of External Church Relations.

The following reports were presented: "Peace from the CPC Point of View" (Ilsegret Fink, GDR, CPC); "Christian Women for Peace" (Rose Rauter, FRG, YWCA); "To Live as Christians in Conflict Situations" (Mary Clair Stephens, Northern Ireland). The reports were discussed in five small groups under the motto: "What

Is Most Important for Me When I Speak About Peace".

Representatives of the YWCA from different countries spoke about their activities. The organization conducts its social work primarily with young women all over the world. Its headquarters are located in Geneva. It was the first seminar of this kind during which it became clear that peacemaking movement of women in the countries of Western Europe, and of the YWCA in particular, is very active and involves youth work on all levels, ranging from street pickets to the participation in the work of such forums as the UNO, the WCC and other non-governmental organizations. The YWCA is most active in Finland, Sweden, Britain, Holland, Belgium, and the FRG.

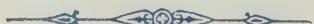
A delegation of the Russian Orthodox Church participated in such a seminar for the first time. Participants in the seminar were very interested in the history of the Russian Orthodox Church, her liturgy, her ecumenical activities, as well as the role of women in the life of our Church. The participants in the seminar noted that the meeting was a fruitful and helpful one.

## Conference of Christian Youth Leaders

A conference of youth leaders initiated by the Ecumenical Youth Council in Europe was held in Hirschluch, GDR, on May 25-30, 1984. The conference's theme—"Created in the Image of God—as Man and as Woman" was exposed in four reports: man and woman in theology, in society, in the family and in the EYCE. The reports and the main theme of the conference were discussed in small groups. Participating in the conference were 76 persons from Austria, Belgium, Cameroon, CSSR, Finland, the FRG, Great Britain, the GDR, Hungary, the Netherlands,

Norway, Portugal, Sweden, the USSR, the USA. Participating in the conference on behalf of the Russian Orthodox Church were Olga Ponomaryova, a student of the Precentorial Courses at the Leningrad Theological Academy, and Olga Ganaba, a staff member of the Department of External Church Relations.

On Sunday, May 27, the conference participants attended an Evangelical service in a local community in Frankfurt an der Oder. Participating in the service were representatives of the EYCE.



## Hope and Salvation in the Holy Scripture of the New Testament

**W**ith the coming of the God-Man Jesus Christ into the world the aspirations and hopes of mankind for salvation were fulfilled and that which had been sought became the living word preached by the Apostles: *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth* (Jn. 1. 14).

Those who accepted Him accepted His Grace, guided as they were by the firm hope for the inheritance of the Kingdom of Heaven promised by the Saviour: *But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (Jn. 1. 12-13).

The Kingdom of Heaven, the nearness of which was proclaimed by the Saviour, is the visible triumph of God over all evil, sin, chaos and death itself through the redeeming Death and Resurrection of the Son of Man.

The New Testament opens up to man the opportunity to commune with God thanks to the incarnation of God Himself Who was made man. The power to vanquish evil spirits (Mt. 8. 28-34), command the seas (Mt. 8. 23-27), forgive sins and heal (Mt. 9. 1-8), resurrect the dead (Mt. 9. 18-26; Lk. 7. 11-17) and grant salvation (Mk. 7. 24-30; Lk. 10. 25-37)—this power of the Lord Jesus Christ is due to the fact that He is the God-Man. God the Father had His Son accept Death on the Cross for the sake of all of mankind so that evil and death might be conquered by His subsequent Resurrection, and the road to

Eternal Life opened up to all people (Jn. 1. 29; Mk. 8. 31-33; 9. 29-31; 10. 32-34; 42-45; 14. 34-36). The acceptance of Death on the Cross for man's sins was the focal point of God's plan of salvation (Mt. 21. 43; Deut. 10. 14-15; 4. 37; 7. 6-7; Ps. 60. 5; 108. 6; 127. 2; 2 Chron. 2. 11, etc.). The idea of the Cross, i. e., the Mystery of the Death of Christ, manifested once and for all God's power to save people from inner enslavement by sin: *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe* (1 Cor. 1. 21). Salvation is accomplished through faith in the grace which Christ has bestowed upon us through His Cross (Acts 15. 11). The Christian who hopes for the ultimate revelation of the glory of God's children (Rom. 8. 18-39), hopes that he will be rid of evil and saved for the Kingdom of Heaven (2 Tim. 4. 18), for, being justified by Christ's death, he will be saved by a life in Christ with the Heavenly Father (Rom. 5. 9-10; Col. 3. 1-4). Anyone striving to Him will be accepted by Him with joy: *God our Saviour... will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all* (1 Tim. 2. 3-6; see also: Tit. 3. 3-7).

Thus, the meaning of hope in the New Testament consists in the acquisition of Eternal Life, the Kingdom of Heaven, the salvation of the soul. Hope as a moral virtue can be geared to other aims, specifically, in the pursuit of earthly ends.

In its unity the hope of salvation em-

brates three elements—expectation of the future, trust in it, and the patience shown in the expectation of it. In various parts of Holy Scripture now one, now another of these elements is stressed. In the Epistle to the Romans St. Paul directly points to the supernatural character of the hope turned to God: *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?* (Rom. 8. 24).

Let us note two points here. The first is that hope is connected with salvation. While salvation has not yet been attained, hope is in itself the beginning, the seed of our salvation. The second is that Christian hope is directed to the invisible, for all that is visible belongs to the sphere of the material, which is subject to constant change: hope conceived as a theological virtue cannot be based on the visible: *for the things which are seen are temporal; but the things which are not seen are eternal* (2 Cor. 4. 18).

The element of trust as a property of hope is singled out by the Apostle wherever hope is conceptually close to faith: *If in this life only we have hope in Christ, we are of all men most miserable* (1 Cor. 15. 19; see also: 2 Cor. 1. 10; 3. 12; Phil. 1. 20).

Patience as an attribute of hope is stressed by St. Paul wherever hope stems from tribulations, which the Apostle glories in, *knowing that tribulation worketh patience; and patience, experience; and experience, hope* (Rom. 5. 3-4). Where patience stands next to hope it can also have an independent meaning, as a quality contributing to the steady preservation of hope: *that we through patience and comfort of the scriptures might have hope* (Rom. 15. 4). Also noteworthy in the words cited above is the feature that “patience” is supplemented for clarity by the word “comfort”, and both concepts taken together and applied to hope, give a new meaning to it. Let us adduce still another example: *patience of hope in Our Lord Jesus Christ*—such is the hope in the Epistle to the Thessalonians (1 Thess. 1. 3).

Firmness of hope and trust is the firmness of the spirit in surmounting the obstacles on the way to salvation.

Hope imparts to spiritual and moral forces conviction, constancy and persistence: *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation* (1 Thess. 5. 8). The Apostle's confidence carries in hope in God the spirit of freedom (2 Cor. 3. 17) and temerity in the cause of acquiring the gifts of the Lord: *Seeing then that we have such hope, we use great plainness of speech* (2 Cor. 3. 12). Such in this connection is the rejoicing in hope (Rom. 5. 2), which has become possible *through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand* (Rom. 5. 1-2). Praise here is not an indication of one's own merits, but joy from enrichment with hope, which for the Christian is the gift of God Himself.

Inasmuch as salvation in Christ is eschatological, hope as a virtue appears as a salvific benefit. To put it in other words, with the coming of Christ the time has come when one who believes in Him can finally have the comforting authenticity of his hope for salvation. For this reason the element of patient expectation, as has been indicated above, is for the Christian a gift of the Spirit of God as well (Gal. 5. 5), while abiding in faith is abiding in the Spirit; for when *we know not what we should pray for as we ought:... the Spirit itself maketh intercession for us with groanings which cannot be uttered* (Rom. 8. 26). Whence the *rejoicing in hope* (Rom. 12. 12).

Hope is the confidence in God, a sense of the presence of the Divine spark in man; hope patiently relies on God's gift being itself a gift from God, and its reliance means drawing near unto God.

### **The Theological Substantiation of the Need for Hope in God**

Hope as man's spiritual and moral need to expect something better (fulfillment of one's wishes and aspirations) becomes for the one baptized in Christ a necessity expressed in the New Testament in the urgent commandment to offer prayers (1 Thess. 5. 17) *in hope of eternal life, which God, that cannot lie, promised before the world began* (Tit. 1. 2).

The need for a Christian to have hope rests on the very fact of his Baptism in Christ accomplished in faith in Him, which makes it possible to say that hope is based on faith, and without faith it is dead. It can be said that the necessity of Christian hope is a consequence of striving towards God: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance* (Col. 3. 23-24). *Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (1 Cor. 15. 58). Truly, hope is indispensable for salvation, inasmuch as one who has hope cleanses himself by the very act of hope, preparing to accept that which is promised by God: *And every man that hath this hope in him purifieth himself, even as he is pure* (1 Jn. 3. 3). However, the need for hope is the need for a means leading to salvation, while salvation is attained through a state of special grace, and, ultimately, through patience to the end (Mt. 24. 13). The path of salvation is difficult and tortuous, and the gates to the Kingdom of Heaven are narrow; the necessity of hope on this path is the necessity of confidence in God, to Whom those seeking salvation strive.

### Attaining God—the Goal and Meaning of Hope

In the Holy Scripture of the New Testament, the Kingdom of Heaven is the eternal and intransient good of Eternal Life. It is the principal value among everything God has promised to people, while temporal boons are relegated to the background, for they are of secondary importance (Mt. 6. 19-20). The Lord Jesus Christ urges that the Kingdom of God and His truth be sought first and foremost (Mt. 6. 33). Acquiring the Kingdom of Heaven, which Christians seek in hope, means uniting with Christ in Eternal Life.

The Christian pins all his hopes on God, be it deliverance from mortal danger (2 Cor. 1. 9-10), the salvation of our souls (1 Tim. 4. 10; 5. 5) or the resurrection of the dead (Acts 24. 15). St. Paul calls God the God of Hope Who fills the faithful with joy and peace so

that they might be enriched with hope through the power of the Holy Spirit (Rom. 15. 13), for He is *the living God* (1 Tim. 4. 10), Who shall give us *everlasting life* (Jn. 3. 36).

### In God Lies Unity of Faith and Hope

According to the Holy Scripture of the New Testament, the Christian's hope lies in God, and his main goal is to reach His Kingdom and attain His truth (Mt. 6. 33; 25. 34). Faith and hope have as their evidence the One Whom we cannot see but Who is the foundation of our faith (Rom. 8. 24-25). On the other hand, our faith is in what we hope for: *faith is the substance of things hoped for, the evidence of things not seen* (Heb. 11. 1). The Christian makes God the object of his hope which, according to St. Paul, lives in us from the fullness of the sensation of Divine Love which the Father gave us so that we might call ourselves and be God's children (1 Jn. 3. 1).

The promise which Christ gave us is Eternal Life (1 Jn. 2. 25), and for this reason those who believe in Him and know that He is the Righteous One, should, according to the Apostle, also know that *every one that doeth righteousness is born of him*. (1 Jn. 2. 29). The Apostle calls such people *the sons of God*, to whom not all has yet been revealed (1 Jn. 3. 2), but who are full of confidence and hope that when it is revealed, they will be likened unto Him because they will see Him in all His fullness. *And every man that hath this hope in him purifieth himself, even as he is pure* (1 Jn. 3. 3).

God in His triunity—such is the hope of the Christian. Hope as a virtue that is not devoted or geared directly to God is only of a moral nature. But the goal of hope in its theological aspect is too difficult and lofty to be achieved solely through man's own powers, without the aid of God Himself, therefore one who relies on himself alone pushes it into the unattainable distance. And Christ urges us to deny ourselves so that, following Him, we might acquire Him, and with Him attain Eternal Life as the chief goal of hope: *For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find*

it (Mt. 16. 25); *And he that taketh not his cross, and followeth after me, is not worthy of me* (Mt. 10. 38). However, one may enter Eternal Life, the Kingdom of Heaven promised by God, only by first attaining this Kingdom within oneself: *the Kingdom of God is within you* (Lk. 17. 21), which, again, is possible only with the aid of God Himself.

Hope in God imparts an insight to the very act of hope, which is entirely directed at the spiritual cognizance of that which is still an object of faith; the meaning of hope as a consistent act, constantly created in time with sufficient qualitative fullness, is the complete possession of that which faith reveals and anticipates, which appears before the eyes of faith as one and unquestionable, eternal and all-embracing—the vision of God in His Divine manifestation.

Thus, hope in this sense is the foundation of the Christian's spirit, a foundation established by Jesus Christ Himself through mystical union with Him: *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.... If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you* (Jn. 15. 4. 7). And the most solid hope for salvation is had by him who fully gives his soul unto Christ (Mt. 10. 39) and to his brethren in love: *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death... Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren* (1 Jn. 3. 14, 16). The mystical union of people in God is achieved through love: *If we love one another, God dwelleth in us, and his love is perfected in us* (1 Jn. 4. 12); likewise, through love God abides in man: *God is love; and he that dwelleth in love dwelleth in God, and God in him* (1 Jn. 4. 16).

Grace is a means which is bestowed by God and which leads us to our goal. Hope as a confident expectation must be accompanied by good works; an act of hope as a spiritual state is unthinkable without its manifestation and expression in righteous deeds, and the

Son of Man, Who will come in the glory of His Father, shall reward each according to his deeds (Mt. 16. 27).

Illumining grace, the access to which Christians receive through faith in the Lord Jesus Christ, gives us, Christians, grounds, according to St. Paul, to *rejoice in hope of the glory of God* (Rom. 5. 2): *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us* (Rom. 5. 5).

Abiding in grace, as the result of the deifying action of the Holy Spirit, is the foundation of worthy, God-pleasing actions and deeds. The virtues, which are bestowed upon us as the gifts of the Holy Spirit, impart the chief meaning to natural virtues—to seek the Kingdom of Heaven. Access to grace is revealed to each person baptized in Christ. By partaking in the Death of Christ a baptized person partakes in His Resurrection, so that like His Resurrection from the dead, through the glory of the Father *we also should walk in newness of life* (Rom. 6. 4); in Baptism the Christian is under the Lord's grace: *For sin shall not have dominion over you: for ye are not under the law, but under grace* (Rom. 6. 14).

Grace, which furthers the attainment of the Kingdom of Heaven as the main element in the Christian's hope, is revealed in the New Testament as Divine will, by which God rewards (Rom. 2. 5) or denies communion with Him (Rom. 11. 6-10) according to the faith of the heart: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation* (Rom. 10. 9-10).

Thus, God's grace is bestowed according to faith in the Lord Jesus Christ; by the action of grace hope acquires confidence in the feasibility of achieving one's goal.

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Hope is action born of the will and directed at a lofty goal. We shall point to three states of an act of the will; simple wish, striving, and possession.

Hope is not a simple wish, because the latter does not depend on the presence or absence of the desired object, while the object of hope definitely exists as a still unattained reality. Neither can hope be the attainment of that which is wished. At the end of the road, where a vague and imperfect knowledge of faith is replaced by a revealed vision of God (1 Cor. 12. 9-12)—that is where hope will be replaced by possession.

The inner force of hope equally presupposes fear of God in the face of the danger of not attaining the sought after Eternal Life, and not because Divine Grace is weakened, but because of the fall of one's own moral forces, the weakening of the spirit or the temptations of the enemy of salvation: *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell* (Mt. 10. 28). The destroyer is not asleep, and seeks to draw the weakened soul into his net: *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Pet. 5. 8). For this reason St. Paul urges: *work out your own salvation with fear and trembling* (Phil. 2. 12). Instructing the Ephesians to oppose the *wiles of the devil* (Eph. 6. 11), he writes: *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit* (Eph. 6. 16-18). The union of hope and fear is repeatedly mentioned in the New Testament, for hope without fear develops into self-confidence, and fear without hope leads to despair.

The inexhaustibility of the source of hope imparts to it the character of the constant striving of the will. This striving of the will can be broken as a result of our inner departure from faith. But the will, aspiring to God as the goal of hope, will strive, with resolve corresponding to His greatness, to use all the grace-giving gifts and natural powers to attain salvation, encouraged by growing assistance on the part of God Himself. Hope is that moment of the soul and the will, in which God is always ready to meet us

halfway, augmenting the joy poured forth by virtue on our path, for God more than we ourselves wants our salvation.

Through hope the Christian enters into direct contact with the main source of all strength—God Himself, Who answers the supplications of anyone who places hope in Him: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them* (Mk. 11. 24).

Manifested in hope directed at the lofty goal of communion with God is the true value and significance of the means leading to this goal. To whomever the genuineness of the path of salvation has been revealed and whoever has received the first gifts of Grace of the Holy Spirit on this path, for him service of God becomes the main act of his life, and everything becomes subordinated to this service. In this connection we shall consider two derivatives of hope—joy and patience.

According to the Covenant, the promise of God to restore Life to man, the Christian is the heir and co-heir to Christ, with whom he unites through Baptism. The Lord, Who *according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead* (1 Pet. 1. 3), by having given us this hope, imparts states of the soul accompanying it which further the strengthening of the act of hope, which lends persistence and constancy to hope. The possibility of seeing the Lord and eternally enjoying this state also gives the quality of comfort to hope: *Rejoicing in hope; patient in tribulation; continuing instant in prayer* (Rom. 12. 12). It behooves us, Christians, to rejoice in our hope, as the Saviour Himself urges: *Rejoice, and be exceeding glad: for great is your reward in heaven* (Mt. 5. 12). What the Saviour called upon His disciples to rejoice in was not the power granted by Him which the spirits obeyed, but the Heavenly Glory which awaited them, the fact that their names were *written in heaven* (Lk. 10. 20). *Rejoice in the Lord alway: and again I say. Rejoice.... The Lord is at hand* (Phil. 4. 4-5).

Hope endows the Christian, in addi-

tion to joy, with the strength to endure humiliatingly and patiently any trial. It is only through tribulations that one who is baptized and believes in Christ will enter the Kingdom of Heaven (Acts 14. 22), and we will be glorified together with Christ if we suffer with Him (Rom. 8. 17). This is why it can be said that hidden in our sufferings is a secret good, which leads to illumining hope: *we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope* (Rom. 5. 3-4).

Hope is conceived of as an individual state of a person's mind and heart. Hope is individual for the very reason that, firstly, each person strives for his own happiness; secondly, an incalculable multitude of connotations in the perception and understanding of the object or goal of hope impart to it an individual character closely connected with and emanating from the personal nature of the freedom of will which God has granted us.

Man moves towards his happiness as towards the goal of his hope up the ladder of good deeds perfected in love and worthy of Eternal Life, and no matter how the paths and deeds of those marching next to him coincide, their deeds and actions are essentially the actions of different persons. Let us note the singular number, which St. Paul uses in the Epistle to Timothy when writing about the earthly work: *I have fought a good fight... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day* (2 Tim. 4. 7-8). And each person supplicates the Lord for the salvation of his own soul, as the good robber did on the cross.

However, hope is also of a catholic character. The Kingdom of Heaven as the goal of each Christian is an eternal mansion, the gates of which are open to all who are worthy. The Kingdom of God is open to all. However, the Christian, being a member of the Church—the Mystical Body of Christ, truly partakes in Christ. Those who believe in Christ are *all baptized into one body... and have been all made to drink into one Spirit* (1 Cor. 12. 13). By the will of God, each of the members of the Body of the Church takes his place, and God

Himself *hath tempered the body together, having given more abundant honour to that part which lacked* (1 Cor. 12. 24), for all are *called in one hope of your calling* (Eph. 4. 4), to the One Father, *who is above all, and through all, and in you all* (Eph. 4. 6). All the members of the Body mutually complement one another, *endeavouring to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3), and the Christian's hope for salvation through this catholicity is strengthened, inspired, and, in terms of confidence in its genuineness, rests on it. The catholic nature of hope is best expressed in the Lord's Prayer, where the singular number of the personal supplication is replaced by the plural number of the request for blessings for all who place their hope in the Lord (Mt. 6. 9-13).

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The principal goal of hope—to acquire God Himself and the Kingdom of Heaven (Mt. 6. 33; 25. 34; 1 Jn. 3. 2-3)—presupposes, in view of the greatness of this goal, a multitude of secondary goals, the attainment of each of which draws the Christian closer to the main goal. All of nature is God's creation. God pours light on every creature: for this reason acquisition of the Kingdom of God presupposes harmony with the environment. In the Lord's Prayer all the good necessary for achieving the main goal of hope are collectively called *daily bread* (Mt. 6. 11). We hope to receive from God all that we need for the life in which He expects just one thing from us—to seek *first the kingdom of God, and his righteousness* (Mt. 6. 33).

After glory to the Heavenly Father (Mt. 6. 9), the Lord's Prayer gives prominence to the aspiration to see God and His Kingdom on Earth (Mt. 6. 10); with the words *Thy will be done on earth, as it is in heaven* (Mt. 6. 10) Christ calls upon us to be humble before the will of the Heavenly Father, for the light of His Grace will be poured fully only into those souls in which there is no obstacle in the form of willfulness, selfishness and arrogance.

Firmly believing in the salvific help of God Who is Almighty and All-Merciful, the Christian acquires the true hope for salvation, inasmuch as

God does not go back on His word (Rom. 5. 4; Col. 1. 23). And we believe in Him and for this reason hope for His aid, above all for attaining His Kingdom. For everything we need in this life—our daily bread and what aids us in our spiritual efforts, we ask the Heavenly Father not as an end in itself. The Lord Jesus Christ, Who gave us the image of the prayer, does not name these good things, alluding to the fact that the Heavenly Father knows our needs better than we do (Mt. 6. 32). By putting his cares under Divine Providence, the Christian purifies his spirit for the main thing: he directs his energies and thoughts only to God, for there are many temptations and tortuous paths before man, and even petty, vain things can lead him astray from the path of salvation: *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?* (Mt. 6. 25).

Christ in the prayer He has given us connects the supplication to the Lord for the forgiveness of our sins with our forgiving those who offended or sinned against us, *our debtors* (Mt. 6. 12). In order to have the boldness to supplicate God in the hope of obtaining what we desire we must purify our soul from our own evil—hate, offense, concealed antipathy towards the same sinful beings as ourselves; we must rid our souls of the thirst for vengeance for an evil done unto us and, having placed our trust in Judgment of God, we must, by stepping aside, give way to His just wrath—*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will*

*repay, saith the Lord* (Rom. 12. 19)—and thus open our soul to illumining grace, Divine aid in the matter of our salvation.

Aside from the paths leading to the attainment of Eternal Life, the Christian needs means for protecting himself from sin and evil, which we can commit (*lead us not into temptation*), and also from those sufferings with which the wrath of God heals our sin, and especially from the evil of eternal death, if the soul is snatched away by the devil (*but deliver us from evil*).

The short prayer which the Lord Jesus Christ bequeathed to us (Mt. 6. 9-13), contains everything which the Christian should ask of the Heavenly Father to save himself from eternal death and attain Eternal Life. And Christ urges and teaches us to say the prayer, which is the most treasured expression of hope with the proper emotions (Mt. 6. 6), and to strive with all our heart for Heaven, and only there collect our treasure (Mt. 6. 19-20): *For, says the Lord, where your treasure is, there will your heart be also* (Mt. 6. 21).

Having received illumining grace, acquired grains of truth, and felt a trembling glimmer of hope, when the soul becomes warm with the still weakly penetrating light of faith and love, the Christian must, in the words of the Saviour, piously preserve this gift.

Let us cite these words of the Saviour, which directly inspire temerity in hope: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened* (Mt. 7. 7-8).

Father PETR TROKHIN

# The Spiritual Foundations of Ecclesiastical Art

**T**he development of Eastern Christian art from the 4th to the mid-15th centuries exhibits an amazing fusion of a vast range of stylistic traditions—Greek, Roman, Coptic, Syrian, Iranian. Some historians underscore the import of the Hellenic foundations of Byzantine art. This view was espoused by N. P. Kondakov and the school he founded.<sup>1</sup> Another trend, headed by the Austrian art critic M. Strzygowski, pointed to the determinant nature of the Middle Eastern influence.<sup>2</sup> It is only in relatively recent times that Eastern Christian art of the period under review has come to look like a united and integral whole. “Having taken shape following a long process,” writes V. N. Lazarev, “the Byzantine Empire gradually developed its own style, equally dissolving within itself antique sensualism and the primitive expressionist tendencies of the East.”<sup>3</sup> Where are the sources of this unity? What aesthetics underlies? Does aesthetics itself constitute a valuable and self-sufficient principle, or does it rest on another principle, one of a higher order? The question suggests itself: in what sense do we use the term “aesthetics” and can it be applied to Christian art at all?

It would be more to the point to focus directly on the sphere of mediaeval art and pose the question: what principles underlie its superpersonal organic unity? These principles should be conceived not as abstract, theoretical propositions formulated by some thinker, but as spiritual powers active in the development of the entire Christian art. It is not for nothing that the Greek scholar, Michelis, attempted not so much to derive these principles from literary sources as to “read them out” directly from Byzantine architecture and painting.<sup>4</sup> Unlike recent times, when aesthetics, in most cases, is divided by an abyss from artistic practice, in the Middle Ages aesthetics and practice were mutually immanent, interpenetrated and permeated each other. Artistic unity was conditioned by the one order

of the Church’s spiritual life, which was based not on a totality of abstract concepts but on the integrity of theological experience. Theology in early Christianity should be taken to mean Holy Scripture, and theologians, the bearers of God’s Word, according to St. Luke *eyewitnesses, and ministers of the word* (Lk. 1. 2).<sup>5</sup> Subsequently this concept expanded, having come to mean the highest level of spiritual life; according to Evagre,<sup>6</sup> theology is the “contemplation of the Holy Trinity.”<sup>6</sup> It is noteworthy that the Orthodox Church called three persons—St. John the Divine, St. Gregory, Bishop of Nazianzus, and St. Simeon the New Theologian—theologians in the direct and personal sense of the word, precisely delineating three spheres of theology. The first is the sphere of direct Divine Revelation, the second—dogmatic and theoretical, and the third—spiritual and contemplative. The ultimate aim of theology, according to V. Lossky, is “union with God, or deification.”<sup>7</sup> Theology concretely permeates all spheres of the ecclesiastical organism. “We thus arrive at the conclusion which may seem rather paradoxical: a Christian theory can be of the greatest practical significance, and the more mystical this theory and the more directly it aspires to its loftiest goal—union with God—the more practical it is.”<sup>8</sup>

Consequently, as regards art, too, theology is the bedrock for an aesthetic system of values whose goal is to further man’s union with God. The tasks facing art are thus organically incorporated into the sphere of the liturgical act: art in the Byzantine concept is an inalienable part of the Orthodox divine service. Art is essentially liturgical, just as liturgical thought is adorned aesthetically to the highest degree. Art is a path to deification, a part that leads from the image to the Prototype. The sources of art lie not in man’s imitative capacity, but in God.

Since earliest days, Christian theology, e. g., that of St. Dionysius the Areopagite, made a dichotomy between the unrecognizable Essence of God and His

creative manifestations or Energies, giving them divine names. One of these names is Beauty. It is supersubstantial and pre-world, i. e., transcendent to everything perceptible. Hence the fundamental antinaturalism of ecclesiastical art. Beauty is the centrepiece of Christian aesthetics. "The Supersubstantial, the Beautiful, is called Beauty because it accords beauty to each being capable of perceiving it and because, being the cause of all harmony and magnificence, it, like light, pours upon all of them the gifts of its beautifying rays which stream forth from it, just as it summons all to itself, for which reason it is called beautiful and seems to gather to itself everything in everything."<sup>9</sup>

Beauty, as a divine name, possesses the nature of light. *God is light, and in him is no darkness at all* (1 Jn. 1. 5). Christ is the true Light, which lighteth every man that cometh into the world (Jn. 1. 9). *I am the light of the world*, Christ says, *he that followeth me shall not walk in darkness, but shall have the light of life* (Jn. 8. 12). The witnesses of Holy Scripture have been confirmed by the centuries-old experience of Christian ascetics—the contemplators of the Uncreated Divine Light.

Ascetic activity is aesthetic. "Collections of ascetic writings, since olden times called the *Philokalia*, is not 'love of kindness' in our modern sense of the word," writes Father Pavel Florensky. "Here 'kindness' is taken in its ancient, general meaning, signifying beauty more than moral perfection, hence meaning 'love of beauty'. And indeed, asceticism creates not a 'kind' person but a beautiful one, and the distinguishing feature of the holy ascetics is not their 'kindness', which can be found in carnal people, even in quite sinful ones as well, but spiritual beauty, the blinding beauty of a radiant, light-bearing individual, which is entirely unattainable for an obese and carnal person."<sup>10</sup> Liturgical texts also attest to Divine Light and its identity with the pre-world Beauty. The rays of this Light permeate the world, making it a part of Beauty, i. e., beautiful. According to patristic thought, "beauty" should be distinguished from "the beautiful". Beauty is a divine name. Everything

that "takes part in Beauty" is beautiful. The degree of a creature's beauty is determined by the degree of its "participation" in the supersubstantial Beauty. This beauty bears an objective, superpersonal character irrespective of subjective tastes. Whereas Kant defined aesthetic judgement as "only subjective", and termed as beautiful an object of pleasure "free of any interest",<sup>11</sup> for Christian art the beautiful possesses absolute Nature irrespective of conditions of Space or Time, human sympathies and antipathies. The truly beautiful "never begins and never ceases; does not increase and does not decrease. It is not either beautiful or ugly, either this or that, either relatively beautiful or relatively ugly; nor is it beautiful in one place and not in another; it is not beautiful for some and ugly for others. But in and of itself, being always the only Beauty, it predominates abundantly as the source of all-adorning Beauty."<sup>12</sup> This explains the superterrestrial grandeur of Christian Church art which was created by people profoundly convinced of the nature of Beauty, which is higher than everything personal and temporal and which was fashioned by an artist who saw the meaning of his life in being a part of this Beauty. As the nature of life is integral, so is the nature of mediaeval art integral. Suffice it to depart from this theological and aesthetical point of view and art, losing its contact with immortal Beauty, will become a tool of subjective tastes, lose its harmony and integrity and turn internally chaotic; as a result, the majestic style which bears the imprint of Eternity disappears. Delving deeper into the nature of Christian Orthodox art, one begins to realize the full life-determining meaning of aesthetics. Either Beauty is subjective and, consequently, decay, disintegration and ultimate death will ensue, or it is objective, supersubstantial, and has integrity, harmony and unity, i. e., part of Eternal Life. A true conception of Beauty leads to a realization of its life-giving, uniting power. "All accord, friendship and communion find their origin in it."<sup>13</sup>

Art based on such aesthetics is genuinely conciliar. If not, artists will not find a connecting principle; bound-

less individualism will shut them up in the fateful dungeon of subjectivism. The history of Christian Orthodox art has preserved only a few names of artists. This is not a consequence of the excessive forgetfulness of history or of a sense of humility on the part of some master, but a feeling of the conciliar realization that the true Creator is God and that only a work which is permeated with a divine, superpersonal power is worthy of the name of art. Sobornost, and not a haphazard union of artists, is possible only when artists feel united by Beauty. This Beauty is identical to supersubstantial Beneficence, to Divine Good. Then art is organically ethical, it does not moralize or read dry moral maxims, but irradiates the light of the Pre-World Good. "Beauty identifies with Good, because, whatever the cause, everything aspires to Beauty and Good, and there is nothing that exists that is not a part of Beauty and Good. We even make bold to claim," writes the Areopagite, "that even the non-being takes part in Beauty and Good, for, to a certain extent, it too is beautiful and good, inasmuch as God is supersubstantially glorified through the negation of all properties."<sup>14</sup>

Due to the realization of the identity of the Beautiful and the Good, all categories of Christian Orthodox aesthetics acquire ethicality. The concept of structure, or order, comes to the forefront. The Celestial Hierarchy has holy rank and order.<sup>15</sup> The life of the ecclesiastical hierarchy should be a reflection of the hierachal and cosmic order, and the whole of Church life is built, as St. Paul witnesses, *decently and in order* (1 Cor. 14. 40). A good, righteous frame of mind counters chaos, spiritual shapelessness and disorder. "Everything in the individual is in its place", 'everything in him is in order'—this means," writes Father Pavel Florensky, "that all his life is in keeping with Divine Law.... Existence according to order constitutes the beauty of a creature, its goodness and its truth. Conversely, disrupting the order, causes ugliness, evil and falsity."<sup>16</sup> The Byzantine ecclesiastical art was also created "according to order", whence its special noble appearance and correspondence to the structure of Divine Beauty. The hierachal images of

mediaeval iconography preserved the beneficent balance between "conformity with the concepts of the soul" and a correspondence to "theological truths". The Church, wisely taking into account the specifics of human nature and its cognitive possibilities, strove through holy icons to "illumine the whole of human nature with the light of divine truths, conformable to its divisibility and at the same time indivisibility", for "an impassive soul must be raised to the simple and inner contemplation of God-like images and the passionate body healed and raised to God in keeping with physical laws."<sup>17</sup> Christians artists' profound knowledge of these laws enabled them to create images which harmoniously transformed man's corporeal and spiritual nature. The theological system of Dionysius the Areopagite, which won wide renown in the third decade of the 6th century, became the bedrock for the formation of Orthodox aesthetics. St. Maximus the Confessor especially valued the spiritual and experimental nature of St. Dionysius's theology: "This wise mentor of all teachings, has, through special virtue and lengthy intelligent study of divine disciplines, liberated himself from the bonds of substance and sensuality, that is why, not burdened by passions, he could easily perceive what many could not, to reflect clearly in his soul, as in a clean mirror, things which were incomprehensible to others."<sup>18</sup> Whence the fundamental tenet of Orthodox aesthetics, namely, that the true creators of holy icons were the Holy Fathers, who were endowed with the plenitude of spiritual experience, proceeding from which they established the canons of ecclesiastical art. Modern scholars also recognize this constitutional trust in St. Dionysius's theology as applied to Christian art. Thus, V. V. Bychkov writes: "Formulated in the *Corpus Areopagiticum* system is a philosophical and religious conception of the function of art, which is inherent in virtually the whole of Eastern Christian (Orthodox) culture."<sup>19</sup> The scholar notes concrete manifestations of this influence. Above all, it conditions the Christian view of art as a system of symbols ascending to the Prototypes. The extensive theory of the symbol

opened up a way to comprehending the transcendental Godhead. The integral structure itself of the hierarchal universum described in the *Corpus Areopagiticum* was a theoretical prototype of the system of temple frescoes intended to convey a correct knowledge of God. This knowledge, according to St. Dionysius the Areopagite, was passed on through the outpouring of Divine Light. "Nor was this idea forgotten by the Eastern Christian masters. The complex system of illuminating the temple, the gold backgrounds, the gleaming small of the mosaics, the darkening and densening of the colours in the frescoes from the higher registers to the lower, the particular arrangement of highlights on the faces, the hatchings on the garments—all this vividly confirms the fact that the Eastern Christian masters internally based themselves on the aesthetics and mysticism of the light of the author of the *Corpus Areopagiticum*."<sup>20</sup> Carrying on the Areopagitic tradition in his *Computus Ecclesiasticus*, St. Maximus the Confessor interpreted thoroughly the symbolism of the Orthodox temple. The temple's architecture should be an exact symbolical reflection of the Church "not made with hands". The ontological nature of Orthodox symbolism, according to St. Maximus, is based on the uncoalescent unity of the spiritual and temporal worlds: "Both are parts of one world, and are filled in equally by one world as a whole, because for those who are able to see the whole, the spiritual world opens up in the perceptible world, mystically depicted in symbolic forms, while the entire perceptible world has its foundation in the spiritual world for it depends, according to its formation, on the spiritual world, so both produce one effect."<sup>21</sup> The task of reflecting the spiritual world in such a way as to enable one to rise up again to the spiritual world from the created symbol was helped by overcoming the artistic trends in late antiquity connected with the cultivation of passive illusionism. The structure of the symbol possessed a highly intricate meaning. The icon contained an entire hierarchy of meanings. According to St. Maximus the Confessor, an Orthodox temple is the image

of God, His likeness, "mutually binding diverse beings". The Church is also the image of the world, consisting of visible and invisible beings. She is also the image of the cosmos. Finally, the temple is a symbol of the threefold human being: the sanctuary typifies the soul, the holy altar—the mind, and the temple itself—the body. In this way, according to the theological foundations of Byzantine aesthetics, the temple, its architectonics and structure, endowed with complex polyphonic meanings, elevated the consciousness of Christians to superterrestrial heights. Patriarch St. Photius testifies that upon entering a church he experienced a feeling that "he had entered Heaven unimpeded and, illumined by starlike beauty from all sides, he remained spell-bound."<sup>22</sup> The dynamics of the intertwining, mutually permeating meanings were reflected in the special hieratic architectural dynamics. The Orthodox Christian pictured a church as being in a state of some mental rotation, "for," writes Patriarch Photius, "that which forces the viewer to experience the full diversity of what is being contemplated, owing to all kinds of twists and continuing movements, is conveyed through the force of the imagination to that which is being contemplated."<sup>23</sup> Eastern Christian culture stood apart for its special receptiveness to graphic symbolism. The ascent from image to the Prototype was accepted there not simply as an abstract thesis but as an internal reality. The entire liturgical life of the Byzantine Empire with its vigorous creative development was based on this ability. The symbolism of Byzantine service, unparalleled in complexity, encompassed the entire Christocentrical conception of the history of humanity, from its creation to the Last Judgement. The same impetuses were at play in the development of ecclesiastical art, which is indivisible from liturgical life. However, by the 13th century there gradually emerged a tendentiousness in the understanding of the tasks of ecclesiastical art, which precipitated the iconoclastic controversies which plagued the empire for over 120 years.<sup>24</sup>

## N O T E S

<sup>1</sup> A good example of such an approach is the work by D. V. Ainalov *Ellinisticheskie osnovy vizantiyskogo iskusstva* (The Hellenic Foundations of Byzantine Art). St. Petersburg, 1900.

<sup>2</sup> Strzygowski. *Altai—Iran und Völkerwanderung*. Leipzig, 1917; Id. *Ursprung der christlichen Kirchenkunst*. Leipzig, 1920.

<sup>3</sup> V. N. Lazarev. *Vizantiyskaya zhivopis* (Byzantine Painting). Moscow, 1971, p. 21.

<sup>4</sup> P. Michelis. *An Aesthetic Approach to Byzantine Art*. London, 1955.

<sup>5</sup> According to St. Dionysius the Areopagite, theologians were first and foremost God-inspired men (DN, 681 D). While theology is Holy Scripture itself (CH, 200 D); see also: Bene Roques. *Introduction*, dans SC 58 dis. Paris, 1970. p. LXXXII; Id. Note sur la notion de "Theologia" selon le Ps — D. dans *Melanges M. Viller* (-Ram 25, 1949), p. 200, 201.

<sup>6</sup> Evagre, SC 171. Paris, 1971, p. 501.

<sup>7</sup> V. N. Lossky. "Ocherk misticheskogo bogoslovia Vostochnoi Tserkvi" (An Essay on the Mystical Theology of the Eastern Church). *Theological Studies*. Moscow, 1972, No. 8, p. 10.

<sup>8</sup> *Ibid.*, p. 10.

<sup>9</sup> PG 3, 701 C.

<sup>10</sup> Father Pavel Florensky. *Stolp i utverzhdenie Istiny* (The Pillar and Ground of the Truth). Moscow, 1914. p. 99.

<sup>11</sup> I. Kant. *Kritika sposobnosti suzhdenia* (Critique of Judgment). In Six Volumes. Moscow, 1966, Vol. V, p. 212.

<sup>12</sup> RG 3, 701 D—704 A.

<sup>13</sup> *Ibid.*, 704 A.

<sup>14</sup> *Ibid.*, 704 B.

<sup>15</sup> Denys l'Areopagite. *La hiérarchie céleste*, SC 58 bis. Paris, 1970, p. 87.

<sup>16</sup> Father Pavel Florensky. *Stolp i utverzhdenie Istiny* (The Pillar and Ground of the Truth). Moscow, 1914, p. 177.

<sup>17</sup> RG 3., IX Ep.; St. Dionysius the Areopagite. "Pismo k svyashchennonachalniku Titu" (Letter to Hierarch Titus). *Christian Readings*, St. Petersburg, 1839, Part I, pp. 8, 9.

<sup>18</sup> St. Maximus the Confessor. "O tainovodstve tserkovnom" (On the Church Sacraments). *Christian Readings*, St. Petersburg, 1846, Part I, p. 217.

<sup>19</sup> V. V. Bychkov. "Corpus Areopagiticum" kak odin iz filosofsko-esteticheskikh istochnikov ("Corpus Areopagiticum" as one of the philo-

sophical and aesthetic sources). Tbilisi, 1977, p. 7.

<sup>20</sup> *Ibid.*, p. 8.

<sup>21</sup> St. Maximus the Confessor. "O tainovodstve tserkovnom" (On the Church Sacraments). *Christian Readings*, St Petersburg, 1846, Part I, p. 222.

<sup>22</sup> "Photios, patriarche constantinopolitani, Novae sanctissimae dei genetris ecclesiae, in palatio a Basilio Macedone extrectae, descriptio." Quoted from V. N. Lazarev. *Vizantiyskaya zhivopis* (Byzantine Painting), p. 100.

<sup>23</sup> *Ibid.*, p. 100.

<sup>24</sup> The study of the iconoclastic period has generated a wealth of scholarly studies. The following works are particularly interesting in studying it from the theological and philosophical standpoint: B. Melioransky. "Filosofskaya storona ikonoborchestva" (The Philosophical Aspect of Iconoclasm). *Voprosy filosofii i psichologii* (Questions of Philosophy and Psychology), March-April, 1907, pp. 149-170; G. Ostrogorsky. "Soedinenie voprosa o svyatykh ikonakh s khristologicheskoi dogmatikoi v sochineniyakh pravoslavnykh apologetikov rannego perioda ikonoborchestva" (Uniting the Question of Holy Icons with Christological Dogma in the Works of Orthodox Apologists of the Early Iconoclastic Period). *Seminarium Kondakovianum*, 1927, pp. 35-48; Id. "Gnoseologicheskie osnovy vizantiyskogo spora o svyatykh ikonakh" (Gnoseological Foundations of the Byzantine Controversy Over the Holy Icons). *Seminarium Kondakovianum*, 1928, pp. 47-51.

Of extreme importance for clarifying the theological terminology of the iconoclastic period are the notes of Father Pavel Florensky in the following works:

"Ikonostas" (The Iconostasis). *Theological Studies*. Moscow, 1972, No. 9, p. 101; "Molennye ikony Prepodobnogo Sergia" (The Deeply-Revered Icons of St. Sergiy). *JMP*, 1969, No 9, p. 80.

Mention should also be made of the following study, rich in documentary and descriptive material: A. Grabar. *L'iconoclasme byzantin. Dossier archéologique*. Paris, 1957.

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*(To be continued)*

# LITURGICAL PRACTICE

## THE SACRAMENT OF CHRISMATION

### Preparation of the Holy Chrism

**T**he use of the Chrism, a special fragrant substance, in the administration of the Sacrament of Chrismation goes back to the apostolic times. Its preparation and consecration is originally mentioned in the Old Testament.<sup>1</sup>

From the writings of the Holy Fathers and Teachers of the Church, we know that in the early centuries of Christianity the newly baptized were anointed with "a certain mixture of various fragrant substances"<sup>2</sup> which was consecrated in a special rite "upon the altar"<sup>3</sup> and that only bishops had the right to prepare and consecrate the Chrism.<sup>4</sup>

In the Orthodox Church, the Chrism is a mixture of pure olive oil (to which white grape wine is added) and a number of aromatic substances which symbolize the multifarious grace-bestowing gifts of the Holy Spirit conferred through the Sacrament of Chrismation.

In the history of the Russian Orthodox Church, different recipes of aromatic ingredients used in the preparation of the Chrism were used at different times. It was customary to make use of such substances that were currently available. In 1671 and 1681 the list of such aromatic substances included 53 ingredients, while in 1691 their number was 55, and in the prescription for the Order of Preparation of the Chrism<sup>5</sup> that belongs to the year of 1894 the number was reduced to 30. At the present time a total of some 40 different ingredients are used.

The basic substance used in the Chrism is a top-grade olive oil. The white grape wine has to be added in

the process of the preparation to prevent the oil from catching fire or becoming burnt. The list of the aromatic substances usually includes incense, rose petals, violet and calamus roots, galanga, and oils, including rose, nutmeg and lemon oils and the oil of cloves.

The preliminary preparation of the substances for making the Chrism begins from the Week of the Veneration of the Holy Cross in Lent. On Wednesday, the lesser blessing of the water takes place which is used to asperse all these substances. Part of the olive oil is mixed with the grape wine and boiled in a kettle, then it is poured over the finely ground aromatic substances and set aside for two weeks to prepare an infusion. On Wednesday of the 6th week in Lent, the oil is poured into special vessels and grape wine is poured over it again.

The Office of Preparation of the Holy Chrism is solemnized on Holy Week in the small cathedral of Moscow's Monastery of the Don Icon of the Mother of God.

On Holy Monday, His Holiness the Patriarch (or a metropolitan with his blessing) assisted by the clergy makes the usual beginning: "Blessed is our God always, now and for ever and world without end". The choir sings: "Amen. O Heavenly King...". The reader chants the Trisagion up to the Lord's Prayer. After the ephphoresis of the Patriarch: "For Thine is the Kingdom..." the reader continues: "Amen. God, have mercy" (twelve times). "O come, let us worship..." (thrice) and Psalm 143: "Hear my prayer, O Lord...". The reading of the Psalm ends with

the words: "Alleluia, alleluia, alleluia. Glory to Thee, O God" (thrice). The protodeacon intones: "God is the Lord, and hath revealed Himself unto us. Blessed is He that cometh in the Name of the Lord". The choir sings: "God is the Lord..." and the Troparion: "Blessed art Thou, O Christ-God, Who hast revealed fishers most wise, sending down upon them the Holy Spirit, and thereby catching the universe as in a net. O Christ-God, Who lovest mankind, glory to Thee" (twice). "Glory... and now: In birth-giving Thou didst preserve Thy virginity; in Thy Dormition Thou hast not forsaken the world, O Theotokos. Thou hast passed over into life, Thou Who art the Mother of Life, and through Thine intercession dost deliver our souls from death." And Psalm 51 is read: "Have mercy upon me, O God..." .

The reading of the Psalm is followed by the lesser blessing of the water after which His Holiness the Patriarch intones the following prayer: "O Lord Jesus Christ, the Only-Begotten Son of Thy Father..." .

After the Dismissal, His Holiness the Patriarch asperses with holy water all the prepared ingredients and the cauldron for making the Chrism, pours into it some holy water and gives the co-officiating clergy the blessing to pour into the cauldron the oil and wine. Then he blesses the cauldron, saying: "In the Name of the Father, and of the Son, and of the Holy Spirit", and himself lifts the trikerion over the cauldron before reading the Gospel lesson. The reading of the Gospel lesson is continued by the appointed co-officiating priests. The brewing of the Chrism continues all through the first three days of the Holy Week to the uninterrupted reading of the Gospel. The Order of the Preparation of the Chrism notes: "Priests and deacons are left by that brewing and they, clad in sacred

vestments, take turns at reading the Holy Gospel." The deacons constantly stir the contents with special ladels.

On Holy Tuesday, grape wine and aromatic substances are added to the mixture in the cauldron, and on Holy Wednesday—grape wine and oil brewed during the 4th week in Lent.

The preparation of the Chrism ends in the presence of an archpastor. After cooling, the co-officiating clergy, with the blessing of the archpastor, pour thrice into the Chrism the aromatic oils and the contents of the cauldron are carefully mixed. The Chrism thus prepared is poured into special vessels which are then taken, with due care and reverence, by the clergy to the Patriarchal Cathedral of the Epiphany for consecration.

On Maundy Thursday, during Divine Liturgy, His Holiness the Patriarch leads the Office of Consecration of the Chrism.

#### NOTES

<sup>1</sup> The Prophet Moses was commanded by God to make the Chrism as an holy anointing oil (Exod. 30. 25) with which he anointed the tabernacle, the prothesis and other sacred objects, and also Aaron and his sons that they might minister in Holy Orders (Exod. 40. 9-16). According to the commandment of God the Old Testament Chrism contained pure myrrh, sweet cinnamon, sweet calamus, cassia and olive oil (Exod. 30. 23-24). This compound was regarded as sacred and its use for any other purposes was strictly prohibited.

<sup>2</sup> *Pisania otsov i uchitelei Tserkvi* (Writings of the Fathers and Teachers of the Church). Moscow, 1863, Vol. 1, pp. 122, 140.

<sup>3</sup> *Tvorenia svyashchennomuchenika Kipriana, episkopa Karfagenskogo* (Works of St. Cyprian the Great Martyr, the Bishop of Carthage), Kiev, 1891.

<sup>4</sup> Decisions of the Fathers of the IV Council of Carthage. Quoted from the book by A. Almatov, *Istoria chinoposledovaniy Kreshchenia i Miroponazania* (History of the Offices of Baptism and Chrismation). Kazan, 1884, p. 389.

<sup>5</sup> *Chin mirovarenia* (The Office of Preparation of the Chrism). Moscow, 1894, pp. 10-12.

Father IGOR BONDAREV





The Church of St. Nicholas in the village  
of Sidorovskoe, Kostroma Diocese



The Church of the Presentation of the Blessed  
Virgin in the Temple in Galich, Kostroma  
Diocese



The Cathedral Church  
of St. Catherine in Krasnodar



The Church of St. Nicholas in the town of  
Labinsk, Krasnodar Diocese

PUBLICATION  
OF THE MOSCOW  
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